

# THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume LXXXVII

9 August 1902

Number 32

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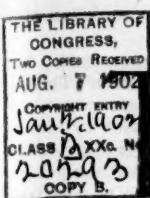
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# THE CONGREGATIONALIST

Saturday  
9 August 1902

and Christian World

Volume LXXXVII  
Number 32

## Event and Comment

**Witnessing a Good Confession** A business man of large responsibilities in the prime of life was suddenly seized with a fatal illness. He had been a leader in the church and in public affairs, honored and trusted, for many years. When he became aware of his condition, he arranged as far as he could his business matters, and on the morning of the last day he asked his physician, "Can you do anything more for me?" The answer was, "I cannot." Then he called his wife and children to his bedside and proposed that they should sing together one of his favorite hymns, "My faith looks up to thee." After that he led them, as he had often done, in reciting the Twenty-third Psalm. With the last words on his lips he went into the life beyond. He is greatly missed in his home, in the social and business circles in which he was loved and valued, but the mention of his name brings light and hope to them rather than sorrow. The way he went is the way in which we would all like to take the journey which is certainly before us into another world. Are you getting ready for it?

**The Coming Era of Benevolence** "We are just on the eve of an era in benevolence vastly more notable than anything which we now witness." So spoke an acute observer of our national life the other day, a man who himself gives freely of his time and money for the ends of philanthropy and religion. He went on to say that, with the increase in America of the leisure class, there will be inevitably a devotion of the nobler-minded among them to the public weal and with the multiplication of great fortunes the stream of benevolence will flow wider and deeper. We agree with this diagnosis of the situation. Wealthy men are finding that for the sake of their own peace of mind they must establish parks and summer resorts for the poor, must subsidize educational institutions and endow libraries. They are learning that steam yachts and palatial homes do not fill the measure of a man's life. These men soon exhaust the satisfactions arising from the outlay of money upon themselves and their families, and they crave opportunities of making investments that will serve others. Not all our rich men have yet reached this stage, but many will in the next fifty years; and the man who keeps tally of gifts to educational and philanthropic work will have a larger task as the years come and go. May some fair proportion of the money to be given away in this country in the next half century go towards the maintenance of the Chris-

tian Church and its aggressive work at home and abroad!

**What We Owe to Public Servants** A vast multitude of people are moving this month from place to place throughout the whole country for the sake of change and recreation. They are being cared for by a great company of persons whose services are mostly accepted as a matter of course. They are transported hundreds of miles while they sleep peacefully at night, are borne in safety on steamships through fog and storm, are fed and sheltered and their belongings are carefully looked after, and most of them think their obligation fully discharged when they have paid the prices asked for the service. Nearly all day recently we saw one relay after another of hungry passengers press into a dining-car, not a few complaining of too slow service and failure to get what they wanted, yet all were fed. The table waiters were on extra duty and on their feet most of the time from four o'clock in the morning till sundown. Yet they uttered no complaint and did the best they could. We often watch the conductor on the trolley car as at each stop he accurately estimates the time so as to allow the passenger to get securely on the car, yet not to delay it a moment longer than necessary. It is a wonder that, with millions of people moving about under the care of public servants, so few accidents occur and so few travelers fail to accomplish their purposes. The public owes a greater degree of courtesy and appreciation to the army of toilers who serve it so well and so patiently.

**Why Were They Not Doing Business** The other Sunday evening a New York layman spending the day in a New England city—not Boston—started out to find a Congregational church service. That city is exceptionally well supplied with churches of our order, several of them being in the down town district, in which the gentleman cited was making his search. But not a door was open. He resorted to a Methodist church, where he found a good-sized congregation and heard a satisfying sermon. On the next Sunday his experience was identical, save that he finally turned in to a Baptist church, where another good-sized congregation was worshiping. Inquiry elicited the fact that not a single Congregational church in the center of the city held an evening service in July or August, while the Baptist and Methodist churches, where he

finally found anchorage, are open every Sunday evening during the year. The query arises whether some arrangement could not have been made between the Congregational churches whereby one of them could have kept open doors during the summer evenings. Presumably such a service would have been rewarded with a fairly large attendance in view of the fact that most of the people in any city do not have more than two or three weeks' vacation. We hesitate to admit that Methodists and Baptists are more in touch with the common people than are Congregationalists. But we cannot long maintain our influence in our ancestral stronghold unless we assume our share of burdens and opportunities.

**Two Attitudes Toward Conventions** Christians differ in their attitude toward religious conventions, especially summer assemblies. Almost every church has at least one or more members devoted to such sources of spiritual uplift. Indeed, their religious lives tend to revolve more and more about such centers, and they often return to their home churches to grieve over the apparent indifference and apathy there. On the other hand, there are those who disesteem such meetings and consider indulgence in them likely to produce a mild form of religious insanity. Judging conventions from a distance, they underrate their value. Such diversity of view calls for mutual forbearance. Let not the brother who frequents conventions grow censorious of his fellow Christians who do not attend them, and let not the brother who stays away regard the brother who goes as a troublesome religious enthusiast. It might be well for one summer, at least, if each changed places with the other. Let the chronic abstainer attend a convention and judge for himself on the ground whether it is worth while. Let the chronic attendant stay at home and find vent for his zeal and energy in connection with the ordinary humdrum channels of church activity.

**Bishop Huntington Attacks Ritualism** Bishop F. D. Huntington of the Protestant Episcopal Diocese of Central New York, who never has ceased to be a Puritan, even though forsaking the Unitarian fold for his present ecclesiastical home, has addressed a letter to the clergy of his diocese severely reprobating the eccentricities of worship which his clergy are introducing in their passion for ritualism. He will not tolerate a variety of services on Sunday, and espe-

cially a discrimination against the traditional half after ten morning service and communion which some of the younger men are making. "The weekly eucharist," he writes, "is not to crowd out morning prayer or the litany. No youthful zealot need fancy himself more sanctified than his senior. Obedience to rule and respect for ordination vows are as binding in one respect and at one hour of the day as another. The church wants character more than it wants ceremony, and it wants humble loyalty more than it wants to be mended and decorated," etc. It is in this temper that the venerable prelate writes.

**Missions to Christians** A notable change is taking place in the aim and methods of evangelistic work. The camp meeting, which used to be a prominent feature of Methodism, is seldom heard of now. Where it is kept up, it makes little effort to preach the gospel to the unconverted. It appeals mostly to Christians. The many religious summer schools expect their membership to be mainly composed of Christians. The most noted evangelists assume that their mission is to deepen the spiritual life of believers. Campbell Morgan's work in this country during the last year has been avowedly in this direction. Rev. F. B. Meyer leaves his field in London, where he says he has "boundless scope for work among the teeming masses of Lambeth," and goes on a six months' mission to different countries, beginning this month at Northfield. The *Christian Commonwealth* says his work "will lie principally amongst ministers of all denominations and Christian people, in leading them to greater earnestness in Christian living, and specially in advising them as to methods of reaching the vast masses of the people." These and other evangelists are deeply appreciated by Christians who seek the life of closer communion with God. But these Christians will not successfully follow the advice as to ways of reaching the unconverted until evangelists appear again with a burning zeal to reach the masses directly and to bring them into fellowship with Christ.

**A Great Property Acquisition** The purchase by English Wesleyan Methodists of the Royal Aquarium and Imperial Theater property at Westminster marks one of the most important forward steps which that church has taken for many years. The buildings to be erected on the site will serve a twofold purpose: they will include a church house, as the official headquarters of British Methodism in general, and an evangelistic center for the London mission. Hitherto the Centenary Hall in Bishopsgate Street has been used as the home of several of the denominational societies, but a newer and more complete structure will greatly facilitate the work of the secretaries. The contemplated extension was even more urgently needed in the interests of the evangelization of West London. Mr. Hugh Price Hughes has had splendid success during the fifteen years since he set up his banner in St. James's Hall, but he has been seriously handicapped because he has not had the entire and constant use of this building, but has been able

only to hire it for Sundays and certain limited periods during the week. He has appealed again and again for the provision of a permanent center for his evangelistic efforts, but it is only since the Twentieth Century Fund has been closed that the necessary funds have been provided. It is announced that no less a sum than \$1,650,000 has been paid for the property, which covers two and a half acres. The site is one of the best in all London, being right opposite Westminster Abbey. It is generally recognized that of late years the life of London—its business activity as well as its fashion—has been distinctly moving westward. According to Mr. Hughes, Dr. Joseph Parker recently declared that if he were now building a City Temple he would seek a piece of ground in the neighborhood of Charing Cross.

**An Under Secretary for the American Board** Last week we intimated that the possibility of utilizing lay talent in connection with the secretariats of our benevolent societies might soon be tested. Now we are glad to announce that our oldest society, the Amer-



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ican Board, has taken the lead in supplying itself with the services of a young and capable layman. The new appointee is Mr. Harry Wade Hicks, who begins his labors as assistant secretary Oct. 1. He belongs to that group of efficient young workers who have been associated with Mr. John R. Mett in the Student Volunteer Movement. Mr. Hicks's capacity for administration was shown at the Toronto Convention. Born in Oberlin in 1872, he graduated from Cornell in 1898, having interrupted his college course by service for a year as an A. M. A. teacher in Macon, Ga. For the last few years he has traveled among the colleges and universities of sixteen eastern states and Canada, developing the Y. M. C. A. work, particularly its Bible study department. For some time the officers of the Board have had their eyes on Mr. Hicks, and there is much satisfaction over his acceptance. He will render assistance in several departments, where, owing to the large expansion of work during recent years, help is needed. We welcome him to the service of the denomination with which he has been affiliated from his early years. He has a large opportunity before him and will, we trust, more than justify the confidence already reposed in him.

**Tolstoi's Defiance of Russia** Tolstoi once more has spoken bravely. The Viennese press publish a copy of a letter recently sent by him to the Russian Ministers of the Interior and of Justice, protesting against the punishment of his followers while he goes free, and begging that they strike directly at him, the origin of what they deem to be evil. It is a noble document and reads thus:

I alone am the guilty one in connection with the matter, for I write books which propagate ideas which are regarded as a danger to the state. If the government considers it necessary to suppress by force that to which it objects it should strike directly at the origin of the evil, that is, at me, especially as I declare I shall never cease to do that which the government regards as harmful, but what is for me duty to God and my conscience.

Do not, I beg you, imagine that I call on you to punish me instead of my followers because I believe my popularity and position would render it difficult for the authorities to treat me as others are treated. So far from thinking that I occupy a privileged position, I am convinced that if the government banishes or imprisons or otherwise punishes me public opinion will not be stirred, but that the great majority of the people will say that the step ought to have been taken long ago. I consider it my duty that you should punish me instead of those who accept my teachings and I beg you to mitigate your severity.

Reports from St. Petersburg tell of the recent summoning before the minister of the interior, M. von Plehve, of Prince Ouktomyky, owner of the *Viedomosti*, the most liberal and outspoken of the St. Petersburg journals, and of his receiving warning from that official that the editor of the paper must be dismissed, and that two months hence the right of the journal to be published would be canceled. Hitherto imperial favor has saved the prince from official pressure and wrath. Now that seemingly is withdrawn.

**Japanese Missions in Council** The thirtieth annual meeting of the Japan Mission of the American Board, held at Kobe, Japan, July 3-10, was the largest for many years, sixty adults being in attendance. Every male member of the mission is now on the field, an almost unprecedented event since furloughs first began. Reports from all of the twelve stations indicated greater progress than in any previous year during the past decade. There was not a single despondent note in the meeting save the one caused by lack of funds and workers with which to enter wide open doors of opportunity. Three new families, one each for Miyazaki (on the island of Kyushu), Okayama, and Matsuyama (on the island of Shikoku), were urgently asked for, as well as four single women, one each for Kobe, Osaka, Kyushu and Maebashi. The presence of Dr. and Mrs. Doremus Scudder, *en route* from America to Hawaii, added much to the pleasure and value of the meeting. Able addresses by Rev. T. Miyagawa on Christianity and Present Day Japanese Thought, and by Rev. S. L. Gulick on The Importance to Missionaries of Social Science, were a special feature. An exceptionally strong sermon was preached by Rev. O. Cary. The Fourth was appropriately observed, United States Consul and Mrs. Lyons being among the guests at the social gathering. Not for years has there

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has been a more promising time for sustaining strongly the Board's work in Japan.

**Cuba and the Roman Catholic Church Property** The lower house of the Cuban congress has passed a resolution which declares that the arrangement made by the United States Government with regard to church property in Cuba need not be considered binding by the Cuban government and the church. Whether this repudiation comes from influences that are clerical or anti-clerical is not clear. But the fact is—and President Palma will be the first to note it—that one of the provisions of the constitution adopted by the constitutional convention was that "all acts of the United States in Cuba during the military occupancy of the island shall be ratified and held as valid, and all rights legally acquired by virtue of said acts shall be maintained and protected." When the United States entered Cuba it came into possession of property which the state had in a sense mortgaged to the Roman Catholic Church. We refused to make payments for use of the property as Spain had. The church filed its claim for redress; the matter went before the Cuban courts, which held that the claim was just; and negotiations began and a settlement was arrived at in due time.

**The First Case at The Hague** Mexico have the honor of bringing before the International Tribunal at The Hague the first case to be placed on its docket. The United States appears as claimant for interest due—so its client affirms—the bishop of the Roman Catholic diocese of California from the government of Mexico. Congress at its last session appropriated \$50,000 at the request of the State Department for carrying on this important litigation, and on Aug. 16 Solicitor-general Penfield will leave New York for The Hague to argue the case. It is not without considerable significance that the first case to be argued before this court should be one involving property belonging to the Roman Catholic Church, and that the American republic should appear as protagonist for the church as over against Mexico, where the church once controlled the state, but now is far from controlling it, or even retaining its hold on the people.

**Who Will Befriend Ireland** That another stirring epoch in Irish history is about opening must be clear to all who read of current happenings there and in the House of Commons. But it is equally clear that the Irish will have no such aid from the Liberals as they had during the days of Gladstone, and Parnell—before he fell. Irish sympathy for the Boers and Irish Catholics' co-operation with the Anglicans in the present endeavor of the ministry to strengthen the denominational and church schools have so alienated the Nonconformists, the rank and file of the Liberal party, that it is not at all surprising to find the *British Weekly* saying that recent co-operation between Anglicans and Roman Catholics in behalf of sectarian education has made it impossible for Nonconformists to do aught which will

put the issue of religious liberty in Ireland in peril by granting Irish Home Rule. Moreover, John Morley is not precisely the man to make British Nonconformity forget concrete facts in loyalty to an ideal, however excellent. He is an alien to the faith, though a great moralist. Mr. Gladstone had strings to his lute which John Morley cannot play.

**Foreign Affairs** Admirers of Italy, solicitous that she shall resume her pristine rank among the lands where peace and plenty abound and justice is done, must rejoice in the verdict in the Bologna court last week, when four members of the secret order—the Mafia—which so long has terrorized Sicily were found guilty of murder and sentenced to thirty years' imprisonment.—Germans of patriotic and religious convictions are astounded at Emperor William's pardon of a duelist sentenced seven months ago to imprisonment for killing his opponent. The pardon makes ridiculous and inconsequential the (nominal) attitude of hostility of the emperor to dueling, and shows that the military party still has his ear.

One of the leading journals of Berlin, which might be supposed as inclining to defense of the court and the army, sternly condemns the inconsistency of the emperor, and says that "the Christian conscience of the people is disquieted," and argues that "the people's feelings should be spared even when they are not sympathized with."—Germany's prestige in Roman Catholic circles will increase as the result of her support of the cause of the Franciscan monks who recently clashed with the Orthodox Greek monks at Jerusalem. France, which hitherto has claimed to be the protector of the Roman Catholics of the Ottoman empire, refused, at Russia's request, to prosecute the Orthodox monks. The Franciscans appealed to Italy and to Germany. Germany acted, and having more influence at Constantinople now than any other Power, the Ottoman courts proceeded with the trial and thirty-one Greeks, including twelve friars, were condemned to imprisonment. This will not better relations between Russia and Germany, nor increase French prestige in the near East. The sharp discipline of Vice-admiral Beaumont and Rear-admiral Servan of the French navy for indiscretions shows that the French Republic under President Loubet and Premier Combes is dealing as rigorously with the navy as Premier Waldeck-Rousseau did with the army when he found that it needed purging.

**The Latest Phase of Australian Socialism**

To the steps (and they are many) which have been taken in the direction of state socialism, the House of Representatives of the Australian commonwealth has added another and a long one. The commonwealth government brought in a bill to give a bonus to any company developing an iron industry in the commonwealth. The Labor party in the House of Representatives proposed an amendment making the bonus available only for industries operated by a state government, and carried the amendment in spite of the strenuous opposition of the government. This action was

taken with the knowledge that a private firm, relying on the passage of the bonus bill, was prepared to expend capital in establishing the iron manufacturing industry. It remains to be seen what the senate of the commonwealth will do with the bonus bill thus amended. The whole tendency of the Labor party's parliamentary action is to paralyze private enterprise. And yet to carry out all the works needed in a young and growing community would involve borrowing on a colossal scale. And the British capitalist who has lent money on the primary industries, such as wheat and wool, is not likely to lend money to the Australian states in order that they may compete against him in his own manufactures. To the latest state venture in New South Wales (a clothing factory) some now propose to add a wire netting factory in order that squatters and farmers who have to protect their land against predatory rabbits may do so more cheaply than they can at present.

**Representative Government in Australia** A curious change is coming over representative government in Australia. It is, without explicit declaration, ceasing to be representative. Until the Labor party entered into politics, a few years ago, politicians followed British traditions. The theory which governed the action of ministries was that they held a mandate from their constituents, and stood or fell by their measures; appealing, in the last resort, from the parliament to the electors. Then the Labor party arose; it was a minority in Parliament, but it bound itself to vote solidly on any matter which might be discussed and decided on by a majority in a caucus meeting. It thus came to hold the balance of power, and for years past a parliamentary minority has really ruled the country. The British theory of government was that responsibility was the price of power. Australian parliamentary government has presented the spectacle of power without responsibility. The most complete illustration of this has been given in the Federal Parliament. No ministry has ever sustained so humiliating a series of rebuffs as the ministry of the commonwealth. It has been defeated time after time. All its important measures have been largely amended, some almost beyond recognition. Yet, by grace of the Labor party, it holds office. Ten years ago such a situation would have been impossible. No reputable politician would have held office on such terms as the Federal premier is satisfied with.

**Public Morals in Japan** It is gratifying to find the *Japan Mail* condemning the rumored proposition of the Japanese authorities in Formosa to establish a lottery with which to raise capital for public purposes. "Any cabinet," it says, "consenting to the introduction of an official lottery in Formosa will find a black mark against it in Japanese history." It is scarcely likely that the Katsura cabinet will become responsible for the lottery, tempting as may be the plan to gain some relief from the expenditure involved in governing Formosa. Discussing the Okayama prefecture scandal and the righteous recent

punishment of local officials and government engineer experts stationed there, the *Mail* interprets it as indicating a disposition of the cabinet to deal with conditions that are more than local, the character of which may be inferred from the *Mail's* admission that "it is an unhappy but nevertheless indisputable fact that parliamentary institutions have severely taxed the strength of public morality in Japan, and that her conscience has not proved equal to the strain." All the more reason for congratulation, then, as the *Mail* rightly says, that a ministry has at last come to power unhampered by party obligations, which can boldly take up and deal with the current venality.

**Recurrence of Massacre in China** United States Minister Conger in Peking, last week, received word from American missionaries in the province of Sze-Chuen that massacres of native Christians had been renewed, as well as destruction of their property, and that the lives of the missionaries were in danger. Sze Chuen is the westernmost province of the empire, adjoining Thibet, of which Cheng-tu is the largest city. Subsequent reports from Peking represent the Chinese government officials as claiming that they have the situation well in hand, but the original appeals for aid reported the local authorities as declining to give protection. Renewal of outrages is not surprising in so distant a part of the empire, where so little intelligence of the actual happenings at Peking reaches the masses, save as they are informed that extra taxes which they are forced to pay are the result of the exactions of the Powers, and those due to clashes between the hated foreigners and the Chinese nearer the coast. How this burden of extra taxation is being collected may be inferred from an order recently issued to the Taoist and Buddhist priests at Chin-kiang, informing them that thirty per cent. of their revenues must go annually toward payment of the indemnity. Presumably this is not a local matter; it is part of a general scheme both to gain the needed revenue and stimulate Buddhist hostility to the Christians and foreigners, a scheme that is as clever as it is dangerous to the welfare of the missionaries and their converts.

The Japan *Mail*, commenting on disquieting news from this province received in Japan as early as June 17, says, relative to the conduct of foreigners in the Chinese seaports: "News of the murder of a missionary used to throw the foreign communities of China into a ferment of excitement, and to evoke a general cry for retribution. But in these later times such happenings seem to be regarded as part of the day's work." This may or may not be true. If true, it is very significant.

The *Boston Herald* thinks that Mr. Bryan's heralded rôle of mentor rather than leader of the Democratic party is analogous to that of pastor *emeritus* in "the churches as organized among the Congregationalists in religion." These officials are described as being regarded "as figures to be respected and at least nominally deferred to in matters of policy and opinion." The *Herald* finds it difficult to think of Mr. Bryan as being a successful

mentor or "pastor *emeritus*" of the Democratic church. His rôle is that of the exhorter or advocate.

### Tradition, Reason and Faith

A minister in our Readers' Forum puts a question asked us with increasing frequency. He would have us tell him with authority how far he should go in accepting the conclusions of modern Biblical criticism, and where he ought to stop.

This question used to be authoritatively answered in our theological seminaries thirty years ago. The limits of human judgment in studying the Bible were distinctly drawn. Every student had liberty in interpreting texts of the Bible, so long as his interpretations sustained the doctrines of the denomination, and much of the interest in Biblical study lay in differences of interpretation, which often led to heated theological discussion. But when the meaning of any text in the Bible was clearly understood, it was to be accepted as the Word of God. To question its accuracy or authority was to parley with sinful doubt. This included all ancient titles of books and sections, and marginal notes in the original languages which had been incorporated into the text. "A psalm of David" was a psalm composed by David; "a song of Moses" or "a prayer of Moses" was written by Moses. The title, "The words of the preacher, the son of David, king in Jerusalem," settled it that Solomon was the author of the book of Ecclesiastes. Popular opinion of Protestant Christians held the King James Version in almost as great reverence as their ministers held the Hebrew and Greek Scriptures. They were often annoyed when the preacher ventured to substitute a word of his own for a word in the English Bible, as pretending to be wiser "above that which is written." Tradition was accepted as authority, and when of great antiquity as final authority.

The coming of the Revised Version and of the recent multiplication of versions of the Bible has weakened reverence for its words. The discovery of contemporary literature, especially that with the Old Testament Scriptures, the researches that have made scholars familiar with the customs and ways of thinking of those who lived when the Bible was written, and the greatly increased knowledge concerning the structure of the universe and of the laws that govern man's physical and mental development have compelled new examination of the Bible itself and of the ways in which it was produced. Unchallenged tradition no longer has the authority of former times.

Various ways are adopted to meet these new conditions. Some assume to ignore the progress of modern knowledge, or to treat it with contempt so far as it relates to the Bible, as "oppositions of science falsely so called." But it is as difficult now to hush the cries of even an infantile reason by summoning the authority of tradition as it is to stifle the voice of conscience.

Others, feeling their confidence in tradition slipping away from them, appeal to living persons to utter for them the word of authority, as does our correspondent who asks, Where shall we stop? But if the answer were given he would not be satisfied with it. He has asked

the higher critics, and he appeals from their answer to *The Congregationalist*. If we should give our judgment, he would appeal to another court.

The writer of this editorial did not gain the views he now has of the Bible by asking the opinions of other teachers, nor by reading the writings of Wellhausen, Stade, Kuenen or other scholars whose names are so often quoted. He came to his present knowledge by a study of the Bible itself. His work as a teacher of teachers compelled him to analyze the contents of the Bible, to compare the books with one another and different statements in the same book. This process led him into new ways of studying the Bible, which prepared him to make use of recent discoveries and of the researches of scholars. He has passed through painful experiences as he has found himself compelled, in the exercise of reason, to question the authority of traditions early stamped on his mind and memory. But he finds satisfaction and strength in the assurance that the more clearly he discerns the truth which his reason approves, the nearer he is to God and the more evident is the guidance of God. He has not adopted any of the higher critics as authority. He accepts some of their conclusions. Others do not commend themselves to him. He is convinced, however, that the Bible was written by men whose knowledge of history was limited by the conditions of their times; and that its most ancient books were composed, not before but after the existence of the people for whom these books were written.

Those who ask, Where shall we stop? should know that those who study the Bible to understand the character and will of God must go farther than higher critics go to find the reward which they seek for their study. We are now studying in the Sunday school, for example, the history of Israel under the leadership of Moses. If our correspondent will turn to the article on Moses in the *Encyclopaedia Biblica*, he will find that Professor Cheyne has made enthusiastic effort to separate from the Hebrew leader everything that can possibly have sprung up in Hebrew tradition and found place in the record concerning him. What is left is a distant shadow without life. In Hastings's *Bible Dictionary* Professor Bennett, applying the same principles of criticism, gives us what much more resembles a human figure, to which he gives the name of Moses. But neither of them introduces us to the great lawgiver as the Bible does. Moses lives among us today. His human sympathies, his wise plans in great crises of a people's history, his noble patience and his great achievements are so described that we see him in his own time. But his revelation of the God of righteousness, mercy and truth, and his laws to govern human conduct are wrought into our own lives. Professor Cheyne and Professor Bennett explain to us analyses of ancient documents, in part apparently well founded and in part conjectural. But to become acquainted with Moses we need to study the Bible and know our own time and do the will of God and think and pray. Then we may gratefully accept what further information scholars can give us.

We have the living Teacher, the pres-

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ent Holy Spirit of God, as really with us as he was with those who wrote the Bible. Without his inspiration we can no more read it aright than they could write it aright. And we shall trust our Teacher according as we do his will and think his thoughts as far as we know them. Tradition, reason and faith are the trinity through which we discern the Word of God.

**Ineligible**

A man of upright life was invited by his pastor to unite with the church. His family were members in it. He usually attended its services, liked its minister and enjoyed its associations. But he shrank from making a public confession of discipleship of Christ. He was past middle age, held a public office, and his counsel was often sought by young men. To take this step seemed to him an admission that he had made a grave mistake. If he ought to unite with the church, then he ought to have done it long ago.

One day he dropped a hint to his pastor, who was chairman of the nominating committee of the Congregational Club, that he would like to join that organization. His pastor soon after sent him a note expressing regret that he could not present his name because he was ineligible, membership in the club being limited to members of churches.

Not long after, this gentleman presented himself as a candidate and was received by the church into membership. It was some time before he told why, at that late date in his life, he had resolved to take this stand. He said that the word ineligible kept coming into his mind. He was prompted to give a word of warning to a young man yielding to temptation, a suggestion of counsel to another who was hesitating about an important choice; but he could not escape a kind of subconscious conviction that his words would not have due weight because he was ineligible. One night he dreamed that he died and came up to heaven's gate. He was heartily welcomed there and felt already at home, when the attendant angel asked him to wait a moment while the records were examined. The angel soon returned with depressed look and said, "We are very sorry not to receive you, but you are ineligible." The reproving word pursued him till he fled from it into the fellowship of the church.

The change in his life was marked from the day when he was baptized and entered into the covenant. He said he had thought of this act as a kind of humiliation. Now he spoke of it joyfully. He had been a member of the finance committee of the parish and had taken an active interest in its affairs. Now he took up the work of the church with solicitous care. He soon had a Bible class of young men. His voice became familiar in the prayer meeting, where he frankly spoke of his own experiences and prayed with interpreting sense of the needs of others as well as his own. His mind was active in making and in furthering new plans to interest the community in spiritual life and service.

This man has passed in reality into heaven's gate now, and we believe with-

out misgivings on his part or questionings by those who received him there. We do not mean to say that he would not have been eligible if he had not joined the church. He had believed in Jesus Christ all his life, but his confidence in his own high purpose, his influence, usefulness and happiness were greatly augmented in his later years by that step. All who knew him saw it. Others followed in his footsteps. Many a young life was made stronger and holier because of what he became in entering into fellowship with believers.

There are many men and women who believe in Christ's teachings and worship God in his spirit, but whose influence lacks more than they know because they do not confess him openly. For this reason, while important opportunities to do good call for them, they are ineligible. They would bless others and themselves if they would do without further delay what they ought to do and become eligible.

**Electricity and the Old Hill Towns**

For obvious reasons of health, protection and availability our grandfathers cleared the forests on the uplands, laid out their villages, built their churches, schoolhouses and homes quite generally on the hilltops. They were, for the most part, intensely practical folk and took the sightly outlooks, the broad sweep of country ever in view, the gorgeous sunrises and sunsets, simply as matters of course. They builded better than they knew. Unconsciously at first and then consciously they and their descendants were influenced by the natural advantages about them. Heaven and earth conspired to awaken in them a taste for truth and beauty as embodied in the wondrous phenomena they looked upon.

Then came the steam railway and we all know what followed. The gods of the valleys vanquished the gods of the hills. The smart modern village or city grew up like a mushroom, clustering about the noisy "depot" or manufactory; trade hastened down the hills to do homage to the new-fangled image of Mammon. The shop poured forth smoke night and day. The rush and hurry and worry of the great workaday world was the main compensation offered in place of the hill-vision. The "boarding house" took the place of the home. The children played in the streets rather than in the orchards. Life became sordid and mean and hopeless. The spiritual had little chance. Art in any form was discounted. Religion fought ever a losing battle.

In the meanwhile the hill town slowly went its way. The old homes were decimated. The buildings and fences decayed. Churches and schoolhouses were closed and the windows boarded up. The generous public common was ill-kempt and the cemeteries were choked with weeds. Yet the same skies bent over the historic relics of an earlier life. The dawn and evening twilight were as fitted as ever to inspire an artist's soul. The landscape billowed away to the horizon with an unaltered majesty. But the life and power which had once made these old haunts to be the centers of the best our land has seen

seemed to have gone never to return, so strangely had we mistaken the temporary exigencies of our economic advance for an unchangeable law of progress.

A recent ride through a section of the northern states which had hardly been touched by the railroad, but now is being threaded with electric lines, brought most forcibly to mind the fact that this new agency, born and bred in the valleys, amidst the smoke and grime, has come forth like a young giant to take upon his broad back all the best of our civilization, to carry it again to the hilltops and restore once more, and for all the future we can reckon on, the stately homes of our ancestors. This witchery of the valleys has power to make a new conquest of the hills. The memory of the old-fashioned delights of the upland farm home is stirring the hearts of a smoke-begrimed generation, and again we lift up our eyes to the hills.

It does not seem rash to predict a day not far distant when again these "deserted villages" shall throb with a new life as they are made easily accessible to the men of the valleys. Suburban life will give way more and more to a purely rural type for the family throughout the long summer months. We are to fall again in love with the old-fashioned, easy-going country life, in which we are to add to all the old felicities some others unknown to our forbears. Free mail delivery is one of the many handmaids of electricity in her work of awakening the modern Rip Van Winkle. The bicycle and automobile have joined the conspiracy. The eye for beauty is seizing upon every sightly location within reach of a busy man's office. City life is bound more and more to become centralized, while with our modern facilities the country will increasingly claim our leisure and become the basis of a true home life.

So "Wisdom is justified of all her children." Our fathers builded better than they knew. We are at the end getting back to the old haunts, which were seized upon with an instinct quite beyond analysis, but which will more and more approve itself to our better judgment. We will do honor to our ancestors as once more we trim and otherwise care for the ancient elms and maples they planted and clear away the débris in the abandoned orchards and restore the fine old colonial porticoes they built. We will reverently strip away the moss from their tombstones and make beautiful "God's Acre" where repose their mortal remains. We will build again the old churches and homesteads and add public libraries and gymnasiums, linking the new with the old and making this a better world in which to live—for us and our children and our children's children.

Rev. Dr. N. D. Hillis was in Venice just before the Campanile fell. He interviewed the old architect in charge of the tower for thirty years, who had given abundant warning to the authorities of the peril. Repeated warnings had only brought reprimands and finally cashing. The Saturday before the tower fell the prophet of doom took his son to it; showed him that even then it was falling; took the train out of town saying that his heart was broken and that it would kill him to witness the final crash; and within forty-eight hours there was only a heap of ruins.

Some one else may have a broken reputation—if not broken heart—now.

### The Sin of Worry

There are thousands of Christians who trust God absolutely and quietly for the eternal life, who hardly trust him at all for tomorrow. They have given over worrying about the great decision and expect to be accepted in the company of heaven, but they are wasting strength God gave for service in worrying about bread and clothes and shelter for themselves or those they love. Of all the promises of Christ the one which is most frequently forgotten is that which Christ most frequently insisted on: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

"Your Heavenly Father knoweth that ye have need of these things." Is he helpless, then, or can he only begin to provide when we have passed the confines of this present life? Are his hands tied for tomorrow, that they may be loosed in some far distant hour of heavenly care? It is blind and stupid unbelief or childish perversion of our faith which thus falsely estimates the love and care of God. Worry is unbelief, or, at the best, a warped and unaccomplishing belief. It takes for granted either God's carelessness or powerlessness for earthly days, and a careless or a powerless God is not the Heavenly Father whom our Saviour taught us to obey.

Life is for work; and work depends upon efficiency; and efficiency is destroyed by worry. There is nothing more distracting, nothing more disintegrating. It writes its tale of inward weakness on the face. It trembles in the quaver of the voice. It transforms a brave disciple, armed by faith and love against the trials of the world, into a servant of the times, a trembler at the threats of fortune.

Kill-joy worry robs the world of its needed witness of good cheer. To win men to our hope, we must make that hope attractive. And we must make it attractive in spite of real trouble, which no man can escape. It is easier to endure real than imaginary and borrowed troubles. It is the foreboding that bows down our hearts in weak despair. Suffering weakens less than worry.

There is contrast even in our Lord's experience. He lived the perfect life of faith and was never guilty of the sin of worry. Yet he who bowed in anguish with the foretaste of death in Gethsemane, and longed in vain for human sympathy, stood upright before priests and rulers, and bore in silence the anguish of the cross. Sorrow and cheer, trial and peace, are combinations which the church has often shown the world, and they have proved its best attraction. But when did the companionship of worry ever win a soul to Christ?

Life is not easy for the most of us. We have battles to fight and troubles to endure—and the hardest of all we must carry in our little Gethsemans, as our Master did, alone. God will not give us more than we can bear. He will sustain us in every trouble and provide for every need. But where is it promised that there shall be help in borrowed trouble? The canker of worry can only be cured by

the simplicity of faith. Let God be real—a very present help in trouble—and the sunshine will break through. We shall be strong to meet our trial when it comes. We shall work today, trusting quietly for tomorrow, casting all our anxious care on God—for he careth for us.

### In Brief

Rather too promiscuously bestowed—those decorations from the German emperor.

It is gratifying to learn, on the authority of the New York *Tribune*, that the Catholic Club of New York city had decided to refuse membership to liquor dealers. Standards of ethics are rising.

*The Christian*, London, holds that "the first great and all-inclusive problem before the universe is not the salvation of the sinner nor the sanctification of the saint, but the vindication of God from the slander of the fallen spirit and the revelation of his nature and character in the Son of his love." There is a Miltonic conception for you!

Leopold Batres, an eminent Mexican explorer and authority on archeology, has just returned from another expedition to the cities of Zapoteon in the state of Oaxaca, where the life of peoples who lived three thousand years ago is being disclosed, with striking similarities between the mortuary relics of Egypt and the earlier Mexican civilization.

Rev. Dr. G. F. Pentecost, in an Old Home Week address at Northfield last week, said that it was homesickness which compelled him to leave his London church and return to the United States. "I used to lie awake nights and cry for fear that I would die. The homesickness grew to be such a passion that I threw up everything and came home," he said.

And has it come to this? Hon. E. R. Burpee, an influential and highly respected citizen of Bangor, as a prelude to laying the corner stone of the new edifice of Central Church was compelled to join the labor union, otherwise the carpenters, bricklayers, masons, etc., all would have been ordered to quit work. Do such hair-splitting labor leaders allow a person to "nail" a contract without belonging to the union?

The death of Elizabeth Barstow Stoddard, wife of Richard Henry Stoddard, removes a woman who had in her mental make-up much of the old New England thought and sentiment. The ultimate problems of existence had a fascination for her, and the sterner aspects of life were the theme of her thought and were reflected in her novels and poems. With her husband she made the home on Stuyvesant Square, New York city, a shrine and a salon.

Many years ago Rev. Charles Barnard, a Boston altruist, interested himself in a boy who sorely needed aid and found it in Mr. Barnard and other workers at what is now the Barnard Memorial Chapel. The boy developed into a fine youth and successful New York business man. He has now given a beautiful memorial window for the church which stands as a monument to the goodness of his benefactor. The bread cast upon the waters has returned.

So Yale University is to have a brewing company's plant in New Haven named after it. Institutional and personal rights should be safeguarded in some way more than they are now. It is little short of disgraceful the way in which the photograph of the President of the United States is being used now on the

advertisement of a summer beverage. We happen to know that the President's displeasure has been made known to the manufacturers of it, but without any effect apparently.

Prof. H. C. Minton of the Presbyterian Theological Seminary in California, who had much to do as a member of the committee on revision with the recent restatement of Presbyterian standards of theology, recently gave a history of the movement for revision in a talk before the Presbyterian and Congregational ministers of San Francisco. "By-stander" of *The Pacific* chronicles his dissatisfaction both with the outcome described by Professor Minton and with his method of dealing with the issue.

Aside from its expenditure of national funds for the South African war, Great Britain, through its people's altruism, has provided not less than \$30,000,000 for widows and orphans, wives and families, disabled officers and privates, refugees, etc. Kipling's poem, the *Absent-minded Beggar*, it is estimated, brought out not less than \$1,750,000. These facts are vouched for in Col. Glidea's *For King and Country*. In their light Briton's stock must rise, even in carping Germany and among the embittered Irish scattered over the world.

The volume of the proceedings of the Massachusetts Historical Society, just issued, has an article on the Jonathan Edwards MSS. in the Yale Library, by Prof. F. B. Dexter. Scrutiny of the manuscripts leads Professor Dexter to believe that Edwards, with his genius, was also efficient in business affairs. So was Bushnell, so was Emerson. So have been many other New England seers. President Seelye of Smith College can preach like a saint and administer a college like a captain of industry. The old notion that in order to be spiritually-minded one must be a fool in matters mundane never had any foundation, at least in New England.

With a fine color on their cheeks and a big fund of courage in their capacious hearts Presidents Eaton of Beloit and Slocom of Colorado, on different steamers, sailed into Boston harbor last week. Both are standing evidence that about the best thing a Western college, or an Eastern one for that matter, can do for its president wearied with his untiring service of it is to give him a year abroad. The historic shrines and the great educational centers of the old world have certainly done much for these gentlemen and they return greatly invigorated for their respective tasks. Dr. Eaton spent some time in Berlin and had a unique experience in the Alps during the winter about which he will tell our readers soon. Dr. Slocom went as far east as Greece, studied under Harnack in Berlin and under Fairbairn and Caird in Oxford.

The American Board officials are in the receipt of a cable message and of letters from London, which while not altogether clear are somewhat disquieting as to the state of affairs in Portuguese West Africa, where the Board's missions are located. Rev. F. W. Read of Sakanjimba, en route home, and Rev. William E. Fay of Bailundu, en route to the field, have met in London, where they heard the news and sent the word on to Boston. They are there awaiting information, and instructions as to their course. The last *London Times* to reach this country has no news of native uprisings in West Africa, but a brief dispatch sent by the Associated Press from London last week told of trouble in West Africa. The Boston officials are confident that if there had been any serious uprising or loss of life or property some of the missionaries or native Christians would have found their way to the coast, either to Benguela or to St. Paul de Loanda, and would have sent direct word to Boston by cable.

## What Armour Institute Has Done for Dr. Gunsaulus

By Howard A. Bridgman

Where, on a week-day morning, would one naturally expect to find Chicago's most famous preacher, the man who every Sunday addresses a congregation of 2,000 drawn from all ranks in society, a typical American audience? In his study, forsooth, deep in thought or pouring over learned volumes. That is where most of the world's great religious teachers recruit their energies and gather their homiletical material; but Frank W. Gunsaulus belongs to a class by himself, and his ministerial workshop, as well as the field of perhaps his largest influence, is the building known as Armour Institute.

I called there the other morning in the hope of securing an interview with him in his home, for I too was ignorant of all the uses which Armour Institute serves in his life. I knew well what he had done for it—how, after preaching a number of years ago an epoch-marking sermon at Plymouth Church, Chicago, outlining his idea of the kind of opportunity that ought to be put before the youth of the city, the late Philip Armour, one of the magnates of Chicago and a member of his congregation, came forward and intimated his willingness to furnish the necessary capital for realizing Dr. Gunsaulus's ideal, provided the latter would give five years of his time. The preacher accepted his share of the burden, and under his direction a technical plant has been built up representing an outlay of \$3,000,000 and furnishing today instruction to hundreds of young men in mechanical, electrical, civil and chemical engineering and in architecture.

I was under the impression that Dr. Gunsaulus assumed this position, involving so much executive labor and the oversight of so many details, rather against his personal wishes. For he is a man whom one naturally thinks of as spending his days in the midst of beautiful paintings and statuary, as haunting libraries, and, as a result, giving to the world every little while poems, novels and essays. He has already evinced his great literary ability in such a notable bit of fiction as *The Monk and the Knight*, in a monograph of Gladstone, in the life of Christ, called *The Man of Galilee*, and in those exquisite verses entitled *Songs in the Night* and *Phidias and Other Poems*. But when he became president of Armour Institute it seemed to many of his friends that he was the last man to relate himself in any way to the mechanical side of life; they feared that his new vocation would react disastrously upon his literary powers. But the event has been far otherwise.

At any rate, an hour or two with Dr. Gunsaulus at Armour Institute would convince any one that this work with and for young people is his delight and inspiration. As he came out to me after his morning hour with his secretary and stenographers, I said, "Dr. Gunsaulus, I should like very much a glimpse of your study." "All right," he responded in his offhand fashion, "come right out here." He led me into the corridor where the students were coming and going. "This

is my study; here is where I get my illustrations for my sermons and most of my material. I am going to spend the rest of my life in close contact with young people. See that Japanese over there? He walked from San Francisco. Here comes a lad who sells newspapers to earn the money for his tuition. Do I want to get the latest idea in regard to municipal reform? all I need to do is to attend one of the lectures which our professor of economics is giving, and in the course of an hour, from one of the best authorities on the subject in the country, I learn all that I need for my immediate uses. Perhaps my sermons show too many illustrations from the laboratory, but they come to me as I go about in the rooms here faster than I can use them."

I could well believe Dr. Gunsaulus as I followed him from the workshop of the electrical engineers to that of the mechanical engineers and thence to the chemical laboratory and on through other rooms where bright boys, clad in rough garments suitable to their tasks, were tending their machines or making their experiments. Our itinerary ended with the drafting room on the top floor. "Just the place for these fellows," said the doctor, enthusiastically; "they are up here where they get the vision. They and their mates in the other rooms understand that their computations must be exact, that truth is at the center of this universe and that all our mechanical contrivances must be made to conform to it. There is a great moral lesson in that," added the doctor.

Throughout this tour of inspection I could see how the spiritual significance of this work with things tangible had taken possession of Dr. Gunsaulus's mind. He believes that all this work in the laboratory is for the ends of moral life. "We are just on the eve of discovering great things," the doctor went on in his impassioned way; "the curtain between the visible and the invisible is growing thinner. We religious people have been such simpletons. In our tendency to minimize spiritual realities in order to accommodate the materialist, what we have put out at the back door is coming in at the front. And these investigations in the physical world are themselves bringing us to the gateway of the kingdom of God. The other day a famous singer came here and sang through a membrane into a chemical solution, which at the impact of her tone assumed the form of beautiful flowers. This is prophetic of what is going to be revealed. When I look at you I don't see you yourself. As great as is the difference between the faintest rudiment of the human eye and its perfected form is the difference between what we now are and what we shall be."

Thus it is evident that Dr. Gunsaulus has gained great increase of faith through Armour Institute. When I intimated that the tendency of much modern scientific investigation was to strengthen the argument for materialism, he warmly responded, "Who is the modern atheist, anyway? The atheist is not the man who does not believe in the Jehovah of

the Israelites, so much as the man who does not believe in the honor of this universe and that God will 'get there,' that he will truly have his own way in this world. Our boys here learn that there is a pattern in the mount to which they must conform their work, that they can't fool with their tools, that they cannot depart from rectitude without disastrous results. Why, there isn't an unbeliever here in Armour Institute!"

Questioned with reference to the general religious situation today, Dr. Gunsaulus confessed himself an optimist. "There never was," he said, "such a desire to hear sermons that are based on facts. We religious people ought not to be wise overmuch, and this business of taking care of Jesus, as if he needed to be protected by a dogma about him, seems to me very inconsequential. I should not believe the Bible if it did not come to me with stories and traditions that bear the marks of the literature of the time when they were composed."

But though Dr. Gunsaulus is thoroughly modern in his conception of the truth and stands for the broadest Christian fellowship, he, more than many liberal leaders, reveals the possibility of yoking breadth with depth. Religion in the old-fashioned sense is the all-embracing interest of his life. When in a little Ohio town he, a lad of fifteen, was converted through the preaching of an evangelist he ran home and embraced his mother and filled her heart with joy by telling her that he had become a disciple of Jesus. That same fervor of faith still holds in its mighty grasp Dr. Gunsaulus, the mature man, the polished orator, the influential writer, the great educator. All that he does and is today is based on his vital grasp of the divine life in the world and his personal relationship with God as he has seen him in the face of Jesus Christ.

One large factor in his later religious development has been an experience in physical suffering and nervous depletion such as is rarely the lot of any child of God. "I have suffered an inch off my leg," he said, plaintively, and then he added words that sank deep into my memory. "If I had to suffer it all again and in addition to crawl across the continent on my hands and knees in order to get the conception of truth and life which has come to me through this discipline, I would gladly do it." What a testimony! But no one who is close to Dr. Gunsaulus today can doubt that life has deepened and broadened, grown beautiful and solemn to him as he has spent long days in sanitariums and undergone painful operations.

But others are waiting their turn with Dr. Gunsaulus and I say good-bye, apologizing for taking so much of his time. "Nobody ever takes my time," said Dr. Gunsaulus, with a twinkle in his eye. "I don't let them." And I went out of the building pondering as to which was the greater marvel, the man's immense productivity and many-sided capacity, or the greatness of his faith and the serenity of his pure soul.

## Where Are We

By Rev. E. N. Packard, D. D.

The Higher Criticism is accepted in its method, spirit and results in many of our theological seminaries, or is taught in certain chairs with the implied sanction of the administration. This is true in all the denominations. Several of our most influential religious papers defend and advance the results, as they are termed, of "modern scholarship," although with some caution and with defined limits. The Higher Criticism is an entirely legitimate method, but only one method, of investigating the Word of God, and its stoutest defenders have to admit that a spirit of rationalism has haunted it from its birth until today, when so much is claimed for it as an ally to Christian intelligence. Dr. E. L. Curtis of Yale Seminary, in his article on The Old Testament in Hastings's Bible Dictionary, says: "The critical movement commenced among non-Protestant and unbelieving scholars. Peyrere (1876), a French Catholic, Spinoza (1877), the Jewish philosopher, and Hobbes (1879), the English deist, all denied the Mosaic authorship of the Pentateuch." Dr. Howard Osgood, in a recent address, says that the two greatest leaders, Kuenen and Wellhausen, were neither of them Christians, the former not believing in any God and the latter being a polytheist. He also adds that in his large acquaintance with the greatest leaders of this modern school he never found one who believed that Christ is God.

The method of this new learning is to take what for ages has been held to be divinely accredited truth and subject it to only such tests as secular history and literature receive. It tends to ignore the drift, the contents, the moral and spiritual effect of the whole book, as it is and has been, upon mankind. Too often it speaks in vague phrases about the divinity and inspiration of the book and then proceeds to treat each separate part on a basis of pure naturalism. It takes up in an atomistic way what has a living unity. It approaches the Bible, not with the bias of a loving faith, but with the preconceptions of current science and philosophy. It goes without controversy that the doctrine of Evolution lies behind the Higher Criticism. In its unbaptized form, at least, that philosophy makes the race to be on the ascent from lower orders of creation, sin a stage in advancement, extraordinary and supernatural manifestations from outside improbable if not impossible. It has no place for any moral giants, like Abraham, who come on the stage inconveniently ahead of their proper date. As Professor Curtis, in the article already cited, says: "The modern Old Testament study or criticism is really a phase of the intellectual movement of the eighteenth century, which has created modern science in all departments of learning. Until the period of modern criticism, the narratives of the Old Testament had generally been received as real history. But according to the new view they contain myths and legends and give a partially erroneous conception of the growth of Israel's religion, whose beginnings are not found in direct divine com-

munications to primitive mankind and the patriarchs, but in the common primitive religion of the Semitic peoples, whence, by revelation through Moses and the prophets, the legal or ecclesiastical stage, represented by the middle books of the Pentateuch, was reached about the time of Ezra. The Old Testament thus can no longer be regarded as infallible, or, indeed, an entirely trustworthy guide in science and history." *The Congregationalist* reviews favorably and commends the work of Prof. G. A. Barton of Bryn Mawr, who teaches, in his Semitic Studies, that Yahwe (Jehovah) was a god of the Kenites, a development from the primitive mother goddess, Ishtar. Moses introduced this local deity to Israel, and they made him a place in their pantheon—made him a Baal or god of the land. Then the prophets differentiated him from the other Baals, changed his nature and made him Jehovah, god (spelled with a small initial) of Israel.

The denial of historicity to Adam is so prevalent that it hardly calls for special quotations. It goes with the giving up of Genesis as true and with the general denial of historical reality to all the patriarchs before Moses. The *Independent*, in a recent article, which is not humorous literature, after saying that only belated and ignorant ministers now believe there ever was a first man and woman, closes all debate with admitting that Paul believed in an Adam, but whoever does today says in effect, "Let Paul be true and all modern science a liar."

Several professors in Yale Seminary, in their volume entitled *Historical and Critical Contributions to Biblical Science*, take up the genealogies of the patriarchs and resolve most of them into myths. "The genealogies," says Professor Curtis, "and stories of the earlier books of the Bible open a wide field for conjecture and uncertainty. From these legendary materials must the history of the tribes be constructed. The earlier members of a line may be deities, survivals of the ancient polytheism of Israel and its neighbors. Terah, Abraham's father, is identified as a deity and a tribe; Sarah as a goddess. Jacob was a tribe, transmuted into Israel." The writer of the article cited admits that it is difficult to resolve Abraham into a clan, but says that the character attributed to him is the product of a far later age. In other words, it is an ideal figure and not a real one which we look upon from the eleventh chapter of Genesis.

Prof. L. B. Paton of Hartford Seminary, in his work on the Early History of Syria and Palestine, gives up the personality of Abraham absolutely. According to him Abram and Abraham were two different persons, Abram being a local chieftain and Abraham being the name of several collective tribes. When we read, he says, the story of Jacob at Peniel having his name changed it only means that the tribe of Israel took the place of the tribe of Jacob. If this be so, we must say, of course, the beautiful story of the prayer goes into limbo.

Pres. W. R. Harper, in connection with

a paper in his *Hebraica*, says: "If there be an analysis there are two, though perhaps not contradictory conceptions of God, one of which seems to border closely on polytheism. How is it possible for so low (this is the proper term) an idea of God to have been incorporated into the sacred Scriptures? If this analysis be true," he adds, "the record is composed of different stories of the same event, joined together by an editor who did not have sufficient insight to enable him to see that he was all the time committing grave blunders, and yet felt no hesitancy in altering the originals with which he was working; it is not historical in the ordinary sense of the word."

The studies into Messianic Prophecy during the past two decades have doubtless modified, and rightly, the older views, as Prof. Samuel Ives Curtiss showed in his series of articles in *The Congregationalist* during the year 1900. Professor Curtiss leaves scant room for genuine prediction of future events, but admits that certain prophecies could not have been made without direct divine revelation. But Prof. George S. Goodspeed of Chicago University would hardly say as much. In his work recently issued on this subject he doubts whether there is any real history in Genesis, thinks the Pentateuchal record is an interpretation, ages after the events, and not true history, dismisses the great saying of Moses, quoted in the New Testament, "A prophet shall the Lord God raise up unto you, like unto myself," with saying that it was written 800 years after Moses died. He admits no Messianic prophecy, in the accepted sense, but thinks the whole history of Israel was a prophecy of the coming Christ. It may be said, in passing, that Professor Goodspeed parts company here with the Apostle Peter, who declares that the prophets testified beforehand of the sufferings of Christ and the glory that should follow, and that they searched the meanings of their own words which they did not fully understand themselves, because they were carried away by divine inspiration. But then, how do we know, in the light of criticism, what Peter said? And so there we are again. Dr. Storrs once remarked to the writer, as he stood upon the doorsteps of his home in Brooklyn, that the position of some critics was this: that somebody said something at some time, which was reported by somebody else with a degree of accuracy that nobody can find out. Prof. Ismar Peritz of Syracuse University teaches in the classroom and in popular addresses that David could not have written any of the psalms because, being a semi-barbarian and a man of blood, he was morally incapable of saying what was attributed to him.

Prof. L. L. Paine of Bangor Seminary, recently deceased, has uttered himself so fully for years in his ordinary teachings as a denier of the supernatural that quotations from his published works may be taken from almost any page. He goes beyond most Unitarians in denying any unique divinity to our Lord. "The appearance of Jesus," he says, "can just

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as well be accounted for from an historical point of view as that of Zoroaster, or Moses, or Gautama, or Socrates." Two classes of incarnations, he says, may be distinguished in world religions : (1) that which starts with deity and reduces deity to humanity, and (2) that which starts with a real human being and raises him to the rank of deity and then accounts for his human nature by an incarnation. Of the latter class Jesus, Buddha and, probably, Zoroaster are examples. "The vital trouble with the foundation and framework of orthodoxy," he says, "is that there is mixed up all through it, as a sort of cement, a mass of presuppositions which are opposed to all the critical results of science and history and to the affirmations of man's moral consciousness."

Such, for example, are the assumptions concerning the supernatural world; concerning miracles as suspensions if not violations of the ordinary laws of nature; concerning a supernatural or miraculous revelation of God to man through specially inspired men; concerning the Bible as a book of divine authorship and hence perfect and infallible in its religious teachings and even in its history and science; and concerning the account in Genesis of the origin and fall of man. "The old orthodoxy, as a system of truth, is a thing to be rejected and cast away."

Professor Paine taught these things in his classroom for a long period of years, undisturbed by the trustees of Bangor Seminary.

Prof. George Holley Gilbert, recently resigned from his chair in our Chicago Seminary, in various writings puts all of the New Testament which follows the Gospels on a plane of inferiority, and so constantly presents Jesus the man as to leave upon the ordinary reader the impression that he was only a man. In dealing with the great passage in the epistle to the Philippians, "Who being in the form of God," etc., Professor Gilbert attempts to show that the apostle had in mind only an ideal existence of the Christ before time.

It is significant that the trustees of the seminary in accepting the resignation of this teacher made no direct criticism upon his work, but acted in the interests of harmony.

Not many who accept the results of the Higher Criticism would indorse the depressing article of Rev. Theodore Bacon, in the *Outlook* of March 15, 1902, entitled *The Outcome of the Higher Criticism*. It is a cheerless prospect which he opens. The authority of the Bible has passed away; criticism has taken away vastly from our old ideas about the personality and nearness of God, who does not speak to us as we used to think he did; yet the God of evolution is really a grander being than the God of the Bible; the trinity disappears, but we can make one to order better suited to our present stage of enlightenment; the Holy Spirit is the voice of our best selves and "poor old Adam" disappears, but we have a brute nature which we must subdue.

The Unitarian *Christian Register*, on the other hand, in a striking article on *The Higher Criticism as an Extinguisher*, is moved to say that if people feel that they are to be robbed of the faith by critical results they will throw the critics

overboard and hold what has cheered and blessed them in the ages past. They will not at the bidding of a clique of scholars abandon their hope in God and their love for the Bible as it is. The Unitarians at the beginning of the last century took many of the critical positions which are now held and taught in our seminaries, and what is known as Unitarianism, by their own testimony, followed the acceptance of those positions. But we today, in professed orthodoxy, are going beyond them. They do not need to come over to us if half of what has been quoted in this brief article is adopted by us. We have simply gone over to them.

Both our Lord and his chief apostle draw from the Old Testament history most solemn and important lessons. Jesus speaks of the separate creation of the man and the woman, as giving a lesson about marriage. He teaches the resurrection to the Sadducees by saying that Abraham, Isaac and Jacob are living in God's presence. He warns men by the story of the flood. Paul uses the Eden account to illustrate, in a beautiful way, the relation between Christ and the church, and the relative position of man and woman in the church. Large parts of his epistles to the Romans and Galatians turn on Abraham as a man of faith, but if he was only a noun of multitude, some sort of a group of heathen tribes, we must cast aside his arguments. The eleventh chapter of the Hebrews, down to the words about Moses, must be abandoned, for it counts Abel and Noah and Sarah among the faithful and their good report goes into the wastebasket. The New Testament suffers more than the Old from such hands. It stands as a roofless house with winds and rains adding to its desolation.

But there is one great relief. Bishop Lightfoot said: "The historical sense of seventeen or eighteen centuries is larger and truer than the critical insight of a section of men in our late half century." And again the report of the British and Foreign Bible Society shows that the circulation of the Scriptures during the past year surpasses all previous records. And it gives this significant utterance: "Today, while the Bible is being criticised so fiercely, it is also being multiplied and distributed on a scale beyond all precedent. God's book speaks in more tongues and lives in more homes and rules in more hearts than it ever did. Age cannot wither nor custom stale its miraculous vitality. In this world the New Testament fares often like its own martyrs—it is stoned, it is sawn asunder, it has trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments. Often men have left it for dead and buried it out of sight; but in the triumphs of the mission field, and in the experience of the faithful, it is alive forevermore."

Syracuse, N. Y.

The discovery near Lansing, Kan., of what may prove to be the skull of a man who lived before the glacial period—that is, somewhere between 40,000 and 60,000 years ago—is interesting scientists much. His contemporaries, if found the skull be not, were mastodons, sloths and many extinct types of animal. Professor Williston of the State University of Kansas is on the ground, and will acquaint the scientific world with all the facts as soon as possible.

## The Human Minister

BEING A FEW REMARKS BY HIS WIFE

"But I am merely mortal," expostulated the minister; "I never pretended to be anything else."

"We pretended," I went on, unheeding the interruption, "and so it becomes your business to live up to our pretensions, and to lay aside all human failings as unbecoming the cloth. It's poor logic, but it's lay logic, and so I have decided that it's my duty to insist upon your immediate improvement, so that by example you may mightily influence your ministerial brethren. Now don't make any objections, for they will be useless. A minister is below an angel and above a man and if Mahomet's coffin must hang eternally in air, it must at least hang with grace and confidence."

Every brand of minister has been in this house in three months, successful and unsuccessful, rich and poor (as we gauge poverty and riches) home, foreign, evangelistic, retired, professorial and tentative. Race, color, previous condition of servitude unconsidered, their failings make them men and brethren, with similar ministerial shortcomings.

They talk about themselves constantly (don't interrupt—you've said so yourself) and they dearly love a listening ear into which they may relate whether they "treated it" from this point or from that, exegetically, homiletically, expositorily, anecdotally, sacerdotally or tee-totally—"it" being the sermon. They want to know on the way home from church what is your "candid opinion." When they have invoked the lightning and taken shelter under a tree they object to being struck. They don't really want to know what you think; they want to know that you think as they think, which you seldom do!

They all want to move; they don't all say so, of course, but they all want to hear of vacant churches where the trustees are warranted sound and kind, never needing the whip, and where the deacons are merciful and mild; in short, where the happy family can live in harmony without having to "renew the lamb" more than once in ten years.

They are not always seeking money, although being only human, they feel the responsibility of the future of wife and children heavily at times, and often long for the mere human chance of laying by a little for a dark day. It isn't money that makes them want to move, but usually a desire to shift the deacons to other shoulders and to lay the trustees down altogether. Now this desire to escape from the ungenerous criticism some men have to bear is a little human failing to be severely dealt with. You must learn to be utterly unmoved by bee stings. Just brush the bees off and wear a smiling face.

Lastly—I am preaching at you in points, none of you (not even you) are overburdened with humility. Some of the great men in the church were humble, some of them are humble; some of the unknown men are truly modest. But for the most part, all of you are filled with a sense of your own merit, which you know to be unrecognized. You regard no pulpit as a few sizes too large or a few feet too high. Being constantly before the public you must not fall into the human weakness of caring too much or too little what the public thinks. Being constantly talked to and talked at and talked over and talked about, you must choose your prepositions and refuse to be talked around, talked up, talked down or talked out. Difficult and dangerous grammatical and ecclesiastical task!

Other men might fail and be forgiven, but you are a minister. Being constantly thinking sermons you must learn that out of the abundance of the heart the lips should keep silence; being constantly and foolishly flattered you must nevertheless be guiltless of conceit.

Is this too much to ask? Not at all; you are a minister, and we are pretending that you are more than mortal.

## One of Thirteen\*

By Frances J. Delano

### CHAPTER IX. THE NICEST PLACE IN TOWN

Every other Saturday all summer long Polly had arrayed herself in one of her dainty muslin dresses and started off for the Good Time Club, waving a gay good-bye to the disconsolate twins as she departed.

Those Saturday afternoons had been rather blank for the twins. They couldn't settle down to anything. They tried shopping and calling, and they tried staying at home, but whatever they did they felt as if they were left out of everything. A picture of the girls having a jolly good time all together seemed to be always before them. When Polly came home at night brimful of her "perfectly splendid" good times, they were more disconsolate than ever. Many times during the summer they had been heard to lament their poverty and their old-fashioned house.

"Why couldn't you join the club as well as Polly?" asked Julia one day when they were unusually loud in their lamentations.

"Nice time we'd have of it if we followed Polly's lead!" said Grace Annette.

"You're right there!" exclaimed Jack, earnestly, who took everything that was said literally.

"Just wait until it comes her turn to entertain the club, and then you'll all see the wisdom of our decision," remarked Johanna. "She'll wish then she hadn't been so hasty in joining a club made up of the most aristocratic girls in town."

Julia gazed at the twins in surprise and disgust. "Girls," she exclaimed, "I'd be ashamed to make such a speech, just as though those girls were any different or any better than Polly or you!"

"Perhaps they're not," said Johanna, blushing, "but their homes are much finer, at any rate, and when they come here and seat themselves in a stiff row around our parlor—O dear! I can just see them gazing at the paper and the furniture and then giving each other looks like this." Here Johanna lifted her eyebrows and assumed such a patronizing air that Grace Annette sighed involuntarily and Julia looked more disgusted than before.

"But all those girls have been up here a number of times this summer," said Julia.

"Yes," admitted Grace Annette, "but we've taken care to entertain them on the veranda or under the trees, and we've had to manage, too. Polly is so free and easy in her hospitality, she'd just as soon they went all over the house."

"I know it," exclaimed Johanna, "but her eyes will be opened when she has them all here at the club meeting, and she can't say we haven't warned her."

In spite of the twins' dolorous prophecy, however, Polly's eyes were never opened. The club was invited to meet with her on the first Saturday in October. "If it isn't pleasant, we'll meet the following Saturday," said Polly. "You'll all want to come out on your wheels, so we must

take a pleasant day and please bear in mind that everyday clothes are in order."

Polly's mind was unusually occupied during the next two weeks. The clouds that had been hanging over the family seemed to be growing blacker and blacker, judging from Mr. State's anxious looks. Of course Polly was thinking a great deal about Joe, too, and these troubles, together with her school work, which was quite hard this term, and Millie's new duties so occupied her mind that the first Saturday in October arrived and she had forgotten to say a word about the club to the twins, never once dreaming that they would attach any great importance to the meeting.

At the breakfast table that morning, Polly coolly asked them if they would sweep the parlor and the front hall.

"Sweep the parlor and the front hall!" echoed Johanna; "what for?"

"Why, so it'll be clean, of course," replied Polly. "Jack and I are going for alderberries, so I can't do it."

"But why do you wish it done today?" asked Grace Annette; "why not wait until next Saturday? It's"—

"O!" exclaimed Polly, waking up all at once, "haven't I told you that the club is to meet here this afternoon?"

The twins' faces turned red as beets. They dropped their knives and forks and gazed at each other in speechless amazement.

"You never told us!" Grace Annette's voice sounded desperate.

"Why, I supposed you knew it," said Polly. "I told somebody—mother and Aunt Sally—and I supposed you were around somewhere."

"I never saw anybody like you, Polly State," cried Johanna, ready to weep. "The idea of having all those girls up here and never making any preparations."

"O, but I have," said Polly. "Everything is all serene—planned it all last spring."

"O, mother, we're disgraced!" exclaimed poor, silly Grace Annette, with a wail of despair in her voice.

"Any one would think I'd invited the President of the United States and all his cabinet here this afternoon, instead of a lot of girls your own age," cried Polly.

"I know it," wailed Johanna, "and I only wish it was the President. He wouldn't be half so critical, and I wouldn't care for him, anyway. But think of Jane Morehouse and Lou Bartlett and"—

"And nothing ready!" chimed in Grace Annette; "no preparations for entertainment and nothing planned for a treat. That's just like Polly."

"Never mind," said Polly, in her most conciliatory voice, "all you've got to do is to make yourselves agreeable, and you couldn't help doing that, you know."

"Make ourselves agreeable!" echoed both girls at once. "Well, I guess we're not in it. We're not members of the club."

It was Polly's turn to be surprised now, and she gazed at the twins as if she didn't comprehend them. "You don't mean you're not coming!" she exclaimed.

"Of course we're not," said Johanna.

But the little mother interposed. "Certainly, girls, you'll go in and greet Polly's guests," she said. "I should hope we'd all be courteous enough to step in the room and shake hands with them, if nothing more."

Here Polly commenced to laugh. "Imagine Grace Annette and Johanna walking into the room stiff as poker and shaking hands with the girls they see every day and then walking out again. Wouldn't it be grotesque?"

Jack giggled outright at this picture of the twins, and then Mr. State kindly advised the girls to reconsider the matter. There seemed to be nothing for them to do but make the best of what they considered a very bad business.

Polly and Jack worked like beavers all the morning, gathering alderberries and pine cones and decorating the parlor and halls. Polly picked chrysanthemums and placed beautiful bunches of them on the tables in the hall and parlor.

After dinner she kindled the fire on the hearth in the parlor and piled the pine cones on either side so that the girls could throw them on the fire.

"Isn't it lovely!" she exclaimed, when at last she and Jack stood in the doorway and gazed about them. "It looks so sunshiny and homely and smells so good," she said, taking a sniff of the fragrant chrysanthemums.

It certainly was a very attractive place. They had made an arch of alderberries over the bay window and placed huge bunches of chrysanthemums at the foot of it. There were chrysanthemums on the table and alderberries on the mantle. A bright fire blazed on the hearth and the room was flooded with sunshine. The faded carpet and antique furniture set off the whole. Jack declared it looked just like home, which was the greatest compliment he could think of.

The girls felt the charm the minute they entered the house, and in two minutes half of them were down in front of the fire, feeding the flames with pine cones.

"I just wish I could stay here always," declared Jane Morehouse, and the twins came downstairs just in time to hear the remark.

"O, Grace Annette and Johanna," cried Lou Bartlett, in her free and easy way, "I think you've the loveliest home in town. I always feel when I come here as if I were entering one of those stately homes of England that Mrs. Hemans tells about. I was never inside before."

The twins blushed. "Not very stately inside," remarked Johanna.

"No, indeed," replied Lou. "I'd no idea such large rooms could be made so delightfully homelike."

Polly fairly chuckled with delight over this remark, and the twins were so surprised they didn't know what to say. They were almost spellbound when they looked around the room and saw the girls cuddled together on the despised braided rug before the fire instead of sitting in a stiff row against the wall. A little later, when Polly coolly announced that they were all grammar school girls

that day, and the first thing on the program was a game of hide-and-hoop all over the back yard and barn and hay-mow, the twins were amazed to see how enthusiastic the girls were.

Such a jolly time as they all had, too! The twins almost forgot that the girls were aristocratic, they entered into the game so heartily. It was almost sunset before anybody wanted to stop, and then Polly, with the tact of a real society girl, led them back into the parlor and sweetly informed them that twilight ghost stories was the next thing in order. The girls, exhilarated by the exercise in the crisp air, were almost wild with delight over this announcement, and declared they could think up stories thrilling enough to make everybody's hair stand on end.

As soon as they were seated comfortably around the rug in front of the fire, Jack and Millie came in, bringing chicken sandwiches and glasses of rich milk.

"It's just like Polly," whispered May Pierce, "to get up a treat like this, substantial and delicious, instead of frappé or spun candy, confections, etc."

"She's an ideal hostess," replied Elizabeth Sherwood, loud enough for the twins to hear, "who cares not for display but thinks of the comfort of her guests."

"Have you been reading Shakespeare lately?" asked May; "sounds like him."

Elizabeth laughed and shook her head. Just then Ethel came into the room and

everybody begged her to tell the first ghost story. She was closely followed by the rest of the family, who came in with pleasant words of greeting and then the stories began. No one was allowed over fifteen minutes for a story, and even then they were not half through when darkness settled down upon them.

"We can't ride our wheels home tonight," said Frances McCullough, glancing over her shoulders into the dark corners of the room.

"We can walk them," exclaimed Jane Morehouse. "We don't want to go home yet. I never had such a good time in my life."

"Nor I," declared Kate Parker. "I wish we could meet here every time."

"O, Grace Annette and Johanna," cried Jane, clasping her hands over her heart and catching her breath, "this isn't complimentary, but won't you please join our club in order that we may meet here three times during the round instead of only once? O, please!"

"I move the twins join our club," cried Lou Bartlett.

"Second the motion," shouted half a dozen voices at once, and then Elizabeth Sherwood as president of the club sprang to her feet. "It is moved and seconded that the twins join our club. Any remarks?"

The twins began to protest, but their voices were drowned by an eager chorus favoring the motion.

"Are you ready for the question?" shouted Elizabeth.

"The question! the question!" cried the girls, and in another moment the twins were club members.

Well, it was a wonderful good time, but it had to end, and Richard and Mr. State had to escort the girls home, for after listening to the eerie stories they hardly dared look over their shoulders.

As soon as the last one had said good night, Polly danced all over the room and then grasped Jack again around the neck. "O, Jack, Jack," she cried, "I'm the happiest person in the world, for the twins have joined the club! Think of it, Jack! they're really one of us, and I won't have to poke off alone, and they won't have to stay at home any more, just like two sticks. Isn't it great, Jack?"

Polly released him presently and went dancing about the room again. "And the best of all, Jack," she went on, taking her stand in front of him, "the twins have learned something."

"What they learned?" asked Jack, eagerly.

"They've found out that our dear, old-fashioned home is the nicest place in town, that's what they've learned."

"Hum!" exclaimed Jack, contemptuously, "I've known that ever since I was born," and then poor Jack had to submit to be smothered again.

[To be continued.]

## The Blessedness of the Rut

By James Buckham

This constant traveling in a rut, "the everlasting routine," "the perpetual grind"—how common such expressions are, and how familiarly they voice the discontent of people who cannot find anything more serious or distressing to complain about than the sameness of their days!

It would almost seem, from the prevalence of this sort of grumbling, as if man were by nature a complaining creature, born to protest, to worry, to covet the things he has not and cannot have, dissatisfied always with present conditions and necessities, and disposed to attribute his unhappiness to his lot in life rather than to his own attitude and point of view. For we find all classes of men complaining about the monotony of life. Even great men, doing a great work, are apt to speak of their time as consumed by weary and uninteresting routine. Lives which the more humble of us picture as full of interest and variety and inspiration are often declared by those who are living them to be wearisomely dull and monotonous. What is wrong that we should find life so cursed with sameness, so lacking in fresh delight and buoyancy of service?

The trouble seems to be that we do not rightly interpret and value repetitiousness in life as a quality conducive to truest happiness as well as largest success. It is in the so-called monotonies of life, did we but realize it, that the greater part of its quiet, deep, equable happiness consists. Some one has expressed this thought in a happy phrase—"the dear, everydayness of life." And when one

thinks of the matter reasonably and candidly, is it not true that the sense of mastery and wontedness that attaches to the routine of our days is, or should be, one of the deepest sources of personal satisfaction? The task that we are accustomed to do and perform with practiced ease and accuracy; the duties that we approach with a full understanding of their requirements and method of performance; the daily events so like each other as to be free from shock and strain; the alternation of rest and toil, planning and performing—are not these experiences full of satisfaction, if we only estimate them rightly?

Let a few days of life be broken in upon by unwanted experiences, even such as might be pleasurable in anticipation, and how glad we are to get back again to the accustomed rut! The sense of strain and confusion disappears and we breathe a sigh of restful content as we resume the old round of familiar duties.

Still more, if the experiences that have broken in upon routine are of a distressing or exacting character—sickness, suspense, a trying ordeal of any sort—what grateful, what blessed relief to return to the dear everydayness of life once more! We wonder how we could ever have grumbled over it. How could it ever have seemed to us anything but the only serene and happy path?

The remedy for dissatisfaction with the routine of life seems to be a temporary suspension of routine, with all the special and unaccustomed strain that it entails. We have only to demonstrate in personal experience, from time to time, how dear

the everydayness of life actually is, in order to be weaned from the spirit of grumbling which is so unworthy a child of God. By thus attaining the right viewpoint we shall get rid of the notion that there is anything regrettable, anything that ought to be changed, in God's appointment of routine to be the normal condition of life. We shall see clearly that it is the very condition which is, on the whole, productive of the greatest amount of peace and happiness.

If the routine of life is the condition of the highest average happiness, it is even more evidently the condition of life's highest average of achievement. In no other way than by performing the same kind of tasks over and over again could the individual or the race accomplish the greatest amount of enduring work. This in itself should be an additional cause for rejoicing in the monotony of life. If we accomplish more by following the rut than we could in any other way, we ought to be glad that our appointed pathways fall into ruts.

How ungracious, then, to grumble at the provision God has made both for our happiness and fruitfulness in life! Of all the paths that strike across the world, there is none, after all, so pleasant and so profitable as the rut. Abolish it, and you would have a world full of confused, erratic, unhappy, ineffectual men and women—a human chaos. Blessed indeed are the habitual things, the things that regulate conduct, and concentrate effort, and fill our days with that quiet, lasting happiness which is the most precious heritage of human experience.

## A Day's Work and Play at Silver Bay

The Second Forward Movement Council a Distinct Success

BY MRS. CHARLES H. DANIELS

The Silver Bay hotel on the western shores of Lake George, with its surrounding attractions, was dedicated a few years ago to Christian uses by its present owner. The present season has brought an increased number of religious conferences to this charming hollow in the mountains beside the silver bay.

The Forward Movement Council, under the leadership of Mr. Luther D. Wishard, secretary of the Forward Movement committee of the American Board, convened for its second summer session of nine days, Saturday, July 26, while still the mountains echoed to the ring of the young people who had formed the Interdenominational Conference for Young People's Work.

Delegates to the Forward Movement Council were 171 in number, Massachusetts taking the lead with sixty representatives. In all, ninety-three churches from fifteen states and Porto Rico sent of their membership. Fifteen pastors were registered; twenty-three business men; five missionaries; six secretaries of boards; professional men, students, teachers and home-makers completing the company.

Agreeable service was rendered at table by a corps of Hampton students, thus given an opportunity to provide for a year's further tuition. The trim, courteous housemaids were girls from seminaries and colleges, who thus found a pleasant way to secure a vacation in the mountains.

The council opened Sunday morning with a church service at which the sermon was delivered by Prof. E. I. Bosworth of Oberlin. It was an unfolding of rich thoughts from the text, "If children, then heirs of God." In the afternoon Mr. Harlan P. Beach set forth What It Is to be a Missionary, the self-sacrifice, patience, love and joy of such a service. Dr. Bosworth and Mr. Beach, who thus set in motion the council, were leaders, the former in his Bible, the latter in mission study.

As last year, so again, the genial, generous

host, Mr. Silas Paine, named the Mr. Great Heart of Silver Bay, on Sunday evening, after a brief welcome to the lake's historic shores, favored the conference with one of his unique song services, in which are woven history and incident, so that old friends in the hymn-book take on a new interest.

Fully equipped on Monday morning with note-books, Bibles and missionary text-books, the members of the council set about work in earnest. That there might be ample time for rest and recreation the sessions were limited to two and a half hours in the morning and one hour in the evening.

The morning sessions were arranged in three divisions. At nine o'clock two mission study classes assembled, one upon China, led by Mr. Beach, using his text-book Dawn on the Hills of Tang; the other upon Japan, under Secretary Daniels of the American Board, using The Regeneration of Japan, by Oto Cary. These classes were designed to be models, condensed into narrow limits of six days, to show what might be done in twelve weeks within a church or young people's society. Many text-books were sold at the local "store" to meet the needs of students, and from personal testimony it was evident that the study, though necessarily superficial, was valued, and in some cases may result in study classes at home.

The second hour was devoted to miscellaneous topics bearing upon the Bible or mission study, methods of benevolence in the churches, the missionary committee of the Y. P. S. C. E. and missionary literature. Mr. H. W. Hicks appeared in these sessions as an earnest advocate of daily, private Bible study.

The third hour was devoted to missionary addresses, home and foreign, and to a model of a church missionary meeting, suggestive to pastors. Here Mr. Puddefoot delivered an address excelling in impassioned earnestness his usual strong utterances; Dr. Ryder of the A. M. A. called upon our loyalty and patriot-

ism to reach out to the American Highlanders; Miss Blowers, a teacher under the A. M. A. in Porto Rico, described her work in Lares; Dr. Barton of the American Board presented India out of the riches of knowledge gained by his late visit; Dr. F. D. Green showed the intimate relation of the Bible Society, which he represents, with the missionary boards and its claim on the churches. Dr. Daniels conducted the model missionary meeting, using, as a sample program, one upon Africa, already tested by the Eliot Church, Newton.

The afternoon recreations were the more delightful because of the sense of something worthy accomplished mornings and evenings. Tramps up Sunrise Mountain to Jabe's Pond or the Garden of the Gods; strolls through the pleasant grounds; tennis, baseball, athletic and water sports—these were the order of the play hours and gave rise to much healthy fun.

Refreshed thus, the conference as a whole gathered at eight o'clock for an hour of spiritual uplift with Dr. Bosworth. Professor Bosworth is known to many Bible students by his published study courses, upon one of which, The Teaching of Jesus and His Apostles, his evening lessons were based. It is not too much to say that these six evening expositions of Scripture, together with the two sermons opening and closing the conference, were strong food, and life can but be the more wholesome for many because of them.

The specific subject treated—both by discourse and questioning—was Jesus' Conception of the Disciple and His Mission in the World. There was clear, discriminating, even deep philosophical thought beneath the teacher's simple language, always so reasonable as to appeal strongly to conviction. A freshness and everyday speechiness in his talks brought both the historic Christ and the ever-living Christ near, while reverence and humility were deepened in the listener's heart. Such Bible study and mission classes will exert an influence in the future as delegates go home.

### For Endeavorers

#### PRAYER MEETING

BY REV. H. A. BRIDGMAN

*Topic, Aug. 17-23. The Life of Faith. Gen. 12: 1-5; Heb. 11: 6.*

A friend who has recently returned from an extended European trip, and who has met while traveling or sojourning in foreign cities many persons, told me that among them all she could single out only two or three who seemed to her persons of faith. Is faith as rare as this experience would indicate? Does our contact with our fellowmen reveal to us only in exceptional cases lives dominated by faith? Agreeable, interesting, sympathetic as we find many of our acquaintances to be, is that all that can be said of them? If the Son of Man were to return to earth today would he find faith a conspicuous element in the world's life?

These are questions which we would better answer first of all for ourselves. We know whether we are controlled by forces other than those which we see and touch, whether we have a growing confidence in a divine purpose at the heart of this universe, whether we believe that in the main for us and our fellowmen life moves on to happy issues, and whether we relate our tasks and our interests day by day to a power higher and diviner than we; whether, despite Johnstown floods and Mt. Pelee tragedies, we are still believing in the goodness and mercy of the Creator.

Faith means this if it means anything, and such faith is not blind resignation, nor passive submission to some force whose operations we respect but the nature of which we do not in any way comprehend. Nor is such faith that unworthy confidence in a good God which leads us to fold our hands and let him take care of us. No, the life of faith is an active affair. It is the setting of our wills toward God and goodness. It is something to be achieved, to be wrought into the very fiber of our being.

Such faith which has gone out and found God in his universe is necessary if we would have faith in man and in ourselves. I am not likely to take much interest in the besotted man lying in the gutter unless I believe that he has not passed beyond the reach of his Heavenly Father's love. I cannot believe in myself, in my ability to do anything that is worth while in the world, unless I am sure that God believes in me, that he wants my obedience and service and is ready to supplement my weakness and ignorance with his strength and wisdom.

Who would walk by sight when he can walk by faith! It would take all the divineness out of life if we did not have to exercise the faith faculty, if there were no mysteries and problems, if all were as clear as daylight. It would be then a tawdry and weak existence that we should eke out. But when a man believes that any moment the light may break from the clouds that surround him, any mo-

ment he may have a new token of God's love and leadership, life becomes zestful and a march to victory.

### The Church Prayer Meeting

*Topic, Aug. 10-16. The Sin of Worry. Luke 12: 1-12, 22-40; Isa. 26: 1-13; Ps. 37: 1-11. Care and anxious care. If we can trust God for eternity, why not for tomorrow? The bane of worry.*

[For prayer meeting editorial see page 194.]

Dr. Munhall, evangelist, lecturer and author, has lately been giving in several cities an address on the Crisis in Methodism, in which he rebukes unsparingly a number of eminent Bible scholars in the Methodist Church and warns the public against them. Some time ago he wrote a book against the Higher Criticism. His title of "Doctor" was adopted by him when he was a dentist in Indianapolis. Rev. Dr. T. A. Goodwin of that city, in an article in *Zion's Herald*, says:

No one who knew him thirty years ago as a skillful mechanic, with only a good common school education, and not remarkable for keeping up with the professional reading in the dental line, or with reading in any line, would ever have suspected there was in him the making of the profound scholar and book-maker he has become, not only tackling the dead languages, but measuring arms with bishops and professors and college presidents as if they were pygmies in his sight.

## The Home and Its Outlook

### Birds of Cheer

BY EDITH M. THOMAS

#### As birds

Are the thoughts that fly without words  
Up from my heart, where they have their  
nest,  
Some to the east, and some to the west!

These broods  
Are the fledglings of moods;  
Yet each, as it flies, bears a message ad-  
dressed  
To the friend afar, whom it suiteth best!

#### An eagle

I send upon errantry regal—  
An eagle to thee whose courage is great :  
Strong be thy heart, O thou wrestler with  
fate!

#### A thrush

Clear-voiced in the morning hush ;  
And I wish thee joy, thou soul made for  
joy ;  
Far from thee ever be grief and annoy !

#### A wren,

That, over and over again,  
Its one simple melody can but repeat :  
O, may thy life be as simple, as sweet !

#### A dove—

It carries nothing but love.  
Song hath it not, nor daring, nor might,  
But its blessing is with thee, both day and  
night.

#### Good cheer,

Thus, to my friends far and near,  
Hourly, I send. Do they welcome the  
birds—  
Do they gather the thoughts that fly with-  
out words ?

### A Little Hardship Now and Then

The generation which disapproved the indulgence of children in our modern training may have died out, but a new one is arising which makes the same criticism from a slightly different point of view. It found utterance in fiction in Kipling's story of the spoiled son of an American millionaire who was a nuisance to himself and all his neighbors until he learned manliness and manners in the hardships of the fishing smack that saved him from the deep.

It finds utterance in admonition in a recent book by Prof. William James, on the Varieties of Religious Experience, in which he asks : "Does not the worship of material luxury and wealth, which constitutes so large a portion of the 'spirit' of our age, make somewhat for effeminity and unmanliness? Is not the exclusively sympathetic and facetious way in which most children are brought up today—so different from the education of a hundred years ago, especially in evangelical circles—in danger, in spite of its many advantages, of developing a certain trashiness of fiber? Are there not hereabouts some points of application for a renovated and revised ascetic discipline?"

It finds expression in practice in the methods employed by the German emperor in bringing up his children. His theory is that something of the joy and ease of life should be held in reserve. There should be deprivations in order that the zest of life may be maintained. "The most melancholy sight on earth," he is reported to have said, "is a prince for whom life is exhausted." As his children come to manhood, they are to have the memory of strenuous life and the joy of unspoiled exploration and experience.

Contrast with this the feeling that is strongest in the hearts of many American mothers. "My children will have hard work enough when they grow up. I want them to have all the pleasure now they can." Or, as it sometimes is, "I had to work so hard when I was a child, that I mean to let my children have an easy time."

There is little danger, of course, that the children of our readers will be exposed to the flatteries and special temptations that beset the path of princes, but there is danger that they may anticipate the zest of life by indulgence unfitted for their years; and that they may be spoiled for effective work in the world by missing early acquaintance with its methods and conditions.

The best joys of life, after all, are associated with work, either in its performance, or in the contrasted delight of rest. Too much work may spoil a boy, but too little assuredly will. There is even something to be said for the old practice of giving boys definite and strenuous work for part of their vacation in order that they may enjoy the rest of it to the utmost. One family of our acquaintance has done this with the happiest success. Its fruits of manliness have been worth the effort, and its results in zest when recreation followed work have been rewarding.

The fact is that bringing up a child in self-indulgent idleness is bringing it up in the way that no parent desires that it shall go, and that no child will desire to have gone, when childhood is over. It is the parent's part to arrange for the child that due proportion of effort and relaxation, of work and rest, which the wise man provides for himself. The child must be taught this art of living, as he must be taught all other arts. And that the process is occasionally disagreeable is no reason why it should not be carried through.

### A Mother's Power

When I think of such imaginative gifts as I have possessed, I go back in memory to the old times when we sat at my mother's feet in blindman's holiday, when the sun had gone down, but the lights were not brought in, and she would tell us stories of the New Forest; when I, for one, would listen, gazing into the red coals, as in a procession the figures of the story pass before me and act their parts between the bars. She gave me such imaginative powers as have enabled me to play my part as a novelist; it is my in-

heritance from her.—From Sir Walter Besant's *Autobiography*.

### Why Young People Hesitate to Marry

The standards of social decency and respectability are constantly rising; the amount of money supposed to be necessary to begin the married life increases decade by decade. Young men say that they will not marry until they are able to support a wife in good style, and as the wealth of the land increases and their neighbors live more and more luxuriously, the phrase "in good style" is constantly undergoing changes of meaning. Young women become accustomed in their parental homes to a certain amount of comfort and of leisure, and they do not relish the thought of beginning to live more plainly and more laboriously in homes of their own. Thus an increasing number of young men and women decline or postpone marriage.

It is true that the family life does require of both men and women the relinquishment of a certain amount of liberty, the assumption of new burdens, the incurring of pain and privation and sacrifice. The unwillingness to meet these demands is the prime cause of the diminution in the number of marriages which the census reports to us. And one of the inevitable consequences is the increase of social immorality.

Many parents discourage the marriage of their sons and daughters under conditions which would be far more favorable than those under which they themselves set out in life bravely and happily. They are unwilling that their children should meet the responsibilities which they met and bear the burdens which they bore, and in meeting and bearing which they won their own manhood and womanhood. Many a father refuses his daughter to a young man whose circumstances and prosperity are far more favorable than were his when he was married; many a mother warns her son against alliance with a girl whose heart is as true and brave as hers was when she set up her own home.

The father and mother, in their prosperity, have lost their sense of the value of character; they have come to put far too much emphasis on the mere accidents of life. For it is true not only of a man's life, but of the life of a man and woman together, that "it consisteth not in the abundance of the things that" they possess. They can be happy and true and brave with but few things. To begin together as their parents began, to live simply and frugally, to face the problems of life without flinching, to exercise their wits together over a limited *ménage*, what is this but the discipline in which all the best qualities of life are won?—Dr. Washington Gladden, in *Social Salvation*.

*Uncle—"How old are you, Jimmy?"*

*Jimmy—"I'm thirteen at home, fourteen at school and eleven in the train."—*

*Tit-Bits.*

## For the Children

### Grandaunt Karen's Dolls

BY ISABEL GORDON CURTIS

There were five little Berggens who could hardly wait for the 4:20 train from New York to roll into town. Their Grand-aunt Karen was coming from Sweden to spend the summer in the pretty American home, and such preparations were afoot to welcome her! Mamma Bergen had left Sweden when she was a very little girl. She could just remember the voyage on a great ship, which tumbled terribly. Also, in a trunk in the attic she kept a funny frock she had worn when she landed in New York. It looked very queer and foreign, so her mother had exchanged it for an American frock and laid the quaint little garments aside until she grew up.

How the children did love to hear of Sweden! Mamma had told them all she knew about it. She had told it so often that the boys and girls knew her stories as well as she did herself. But—when Grandaunt Karen arrived what stories she would tell! A telegram came to say she at last had reached New York, then how long the hours seemed till papa opened the door of the carriage and she stepped out! She had a sweet old face, soft, silvery hair and such a beautiful voice! She talked English very funny, only the little Berggens did not mind that, for their mamma had taught them Swedish, so they understood each other quite easily.

When supper was over mamma suggested that Grandaunt Karen should be allowed to unpack the trunks, which had not been opened for three weeks, and that the little folks should all say good night.

"No, indeed, niece," said the old lady; "no, indeed, the trunks can stand nicely as they are till tomorrow. I have only one box I want to unlock. There is something in it for the children. Let me take Nils and Matz upstairs to carry it down."

The two little boys fairly shot out of

their chairs, and they stood at the door of the blue room before Grandaunt Karen began to climb the stairs. When they came down again, they carried between them a long box tied with thick string.

Grandaunt Karen sat down and took it in her lap.

"When I had little boys and girls of my own they all loved dolls," said the old

Swedish weaving. Her bodice was of bright green silk, laced over a white chemise. She had a sheepskin jacket with the warm wool inside, except for bands of trimming, and a pointed blue cap. The baby, in a strong, leather cradle, hung over its mamma's shoulder, wore the snuggest little coat and cap of green cloth.

Karen's doll was a Swedish lady dressed for a party, with embroidered green frock over a white guimpe. Even when one goes to a party in Sweden an apron is worn, and Karen's apron had pink and white flowers embroidered on the green cloth.

Nils and Matz had men dollys. Nils was a carpenter dolly, who wore a brown apron, a sheepskin jacket and a flat crocheted cap. Matz was a droll little shoemaker, with long black coat, ragged black hair and a queer round felt hat. For Baby Lars there was the cunningest little Lapland man. His long hair was done into a braid and finished with strings of beads and tassels of bright colored yarn. There were borders of beads sewn on his wool jacket and beads on his girdle with its wool tassels. His feet were covered with shoes of reindeer skin and his legs with blue cloth trousers made tight, like stockings. He wore a funny cloth cap as tall as a silk hat.

Of course Grandaunt Karen had to answer all sorts of questions about the country where these funny dolls had been made and dressed. Britta's baby was the most wonderful.

"This is exactly the sort of cradle Swedish babies live in, whether they are asleep or awake. It is a very comfortable cradle, too, made from finely tanned leather. It swings about cosily on mother's back. When she goes into the house she lifts the straps from her shoulders and hangs them, with the cradle, baby and all, to a hook in the low ceiling of the kitchen. There baby swings as happily as if he were in the tree top."

"How you children would stare if you



NILS AND MATZ

lady; "my boys loved them as much as the girls did. I have here dolls for my dear little Americans. Each dolly is named for its new papa or mamma."

The lid of the box came off, and grand-aunt lifted out a beauty, who carried a baby dolly on her back.

"This is a Swedish Britta for the sweet American Britta," said Grandaunt Karen. "I have heard of what a dear little helper Britta has been to her mother, caring for her wee brothers and sisters like a good little mamma."

The Swedish Britta wore a dark blue wool skirt with a striped apron in real



BRITTA



LARS



KAREN

could see what the country people do with their babies when they go to church in the winter! Everybody in the house goes to church, generally, so there is nobody to leave in charge of baby. He is bundled up cosily in his leather cradle and carried sometimes for miles and miles over glaciers and up snowy hills. He could not be taken into church—he might cry—so the father digs a deep hole in the snow and buries the baby in it. He puts a stick in the snow to mark the place, and leaves a hole for him to breathe through. There he sleeps soundly long hours and hours, for the Swedish minister preaches nearly half a day."

"Isn't he nearly frozen to death?" asked Britta, with anxious eyes.

"No, indeed," laughed Grandauant Karen, "he comes from his deep snow nest rosy and laughing happily. He is a great deal warmer in the deep hole in the snow than his bigger brothers and sisters are in the cold old church where a fire is never lit."

"Babies in Lapland, the country where queer little Lars comes from, have cradles made from a square box lined with moss. There is a strap attached to this box cradle, but the Lapp mamma puts it across her forehead instead of her shoulders when she takes baby for a walk. Lapland, you know, is very, very cold, much colder than Sweden, yet the babies live outdoors. The moss-lined nest hangs nearly all day long on a tree. Baby is taken down sometimes when he grows hungry, that he may drink a cupful of nice, warm, reindeer milk, then he is hung up again and goes soundly to sleep. He is really a great deal better swinging there in the cold than if his cradle were in the tiny round hut like a beaver's mound. It has no chimney, no window, only a door, big enough for the people who live there to crawl in and out.

## Stories

BY ABBIE FARWELL BROWN

They told me why the sea is salt,  
I have been down to hear;  
The mermaids whispered prettily  
The secret in my ear.  
It is a quaint, enchanting tale,  
You will enjoy it well;  
"Once on a time"—O, I forgot!  
I promised not to tell.

They told me why the world is round,  
I never knew before;  
My heart is breaking with the news,  
My tears bedew the floor.  
O, melancholy state of things!  
Alas! the tale of woe!  
I'll tell you why the world is round—  
Ah! but of course you know.

They told me why the sky is blue,  
I have been up to see:  
The winking stars nudged me aside  
And breathed the tale to me.  
O fie! How scandalous it is!  
You'd never dream it true  
That—no, I cannot say the words,  
Such gossip would shock you.

They told me why the grass is green,  
I laughed until I cried;  
The crickets grew hysterical,  
Chirped out the tale and died.  
Ah! such a funny yarn it is!  
You'll scream as well as I.  
The grass—ha! ha!—the grass is green—  
I have forgotten why.

## THE CONGREGATIONALIST AND CHRISTIAN WORLD

### Closet and Altar

#### SYMPATHIZING WITH OTHERS

*Bear ye one another's burdens, and so fulfill the law of Christ.*

Sympathy is born of understanding. If your heart is cold toward any man whom God has made your neighbor, the first duty is to use imagination in order to obtain a true view of that man's necessity. Remember that if you stood where that man stands, you would think as he thinks; and, save for some restraining grace of God, would do as he is doing. If you rise out of self, you will enlarge yourself.

It is not place, but love, which makes neighborhood.—*Christopher Wordsworth.*

Among the precious stones that is the choicest one  
Which cuts them all, yet can itself be cut by none.

But best of human hearts is that which would from others

Far sooner bear all wounds itself than wound a brother's.

We can never heal the wounds we do not feel. Tearless hearts can never be the heralds of the passion. We must pity if we would redeem.—J. H. Jowett.

Truly they who know still know nothing, if the strength of love be not theirs; for the true sage is not he who sees, but he who, seeing the farthest, has the deepest love for mankind. He who sees without loving is only straining his eyes in the darkness.—*Maeterlinck.*

Deliverance from our needs and weaknesses and passions, from our errors and delusions, even from our sins, cannot quench sympathy, but rather first enables it to burn with a pure and deathless flame. We must remember that we are under illusion—they have escaped from it; we are diseased—they have been restored to health. Can this diminish love or dry up the fountains of pity? Or, if it did, how could that be heaven?—*James Hinton.*

Ah, weary grief that barren lies,  
A desert land uncheered by rain!  
And blessed sorrow, whence arise  
New sympathy for other's pain,  
New power to give, new strength to bless,  
And hours of unsought happiness.

—I. O. Rankin.

Vicarious suffering is a fact of life, and cannot be expelled from life until love is expelled. We cannot care greatly for the highest interests of another without bearing his infirmities and taking on his sicknesses, nay, even bowing to the burden of his sins.—*Hugh Black.*

O Lord our God, from whom alone is heaven and the life of heaven, we pray that we may receive that life worthily. We ask not for other gifts, but for kind and generous hearts, to see all that is of Thee in others, to love it and to be helpful to it. Free us, Lord, from all desire for what we are not, give us only the joy of doing our own part modestly and lovingly for the common good. And for the peace and fullness of life of Thy loving Spirit we will give Thee thanks and grateful praise forever. Amen.

### Tangles

#### 58. CHARADE

A FIRST is a bird of jealous mood,  
Who hoarsely resents if you enter his wood;  
Dismal he looks in his rusty black,  
A century old—he comes from "way-back."

A SECOND's a place to get a drink,  
Attractive to lawyers I fain must think;  
To lovers an obstacle they will fence,  
Though they sit on a stile with emotion intense.

A WHOLE is an implement of toll  
Used by the hard-handed son of toll  
To uproot, if he choose, a mighty oak,  
But it cannot avail to pry out a joke.

ELICE.

#### 59. DROPPED CONSONANTS

A quaint figure entered the room. "Are you Sir \*a\*a\*a\* of the Round Table?" I asked. "Guess again," answered he. "Are you an old Persian Magi from \*a\*a\*a\* or thereabouts?" I then inquired. "No, not that either." "Do you speak Spanish or the \*a\*a\*a\* language?" I continued. "Neither of them." "Do you come from \*a\*a\*a\*?" "I never set foot in Venezuela." "Are you the Marquis of \*a\*a\*a\*?" "No, I never had anything to do with Puss in Boots." "I almost begin to think you must be \*a\*a\*a\* himself, with your horns and hoofs cleverly concealed," I replied, getting impatient. "On the contrary," said he, "I am a poor innocent invalid whom the doctors have ordered to the \*a\*a\*a\* or some other tropical island, to live out of doors, eating oranges and \*a\*a\*a\*. But I preferred on the whole to go to your health resort in New York, \*a\*a\*a\* Lake, I think you call it. I shall like the climate better, and I am a great wheelman, and understand you have excellent roads there, owing to a man named \*a\*a\*a\*."

DOROTHEA.

#### 60. RIDDLE

Above the body and the mind,  
Above the noblest of mankind,  
I rise; I overshadow you;  
I'm sometimes felt a burden, too.  
Badge of high honor and command,  
I'm given by the Pope's own hand;  
Or, a mere straw, I often show  
Which way, and how, the wind may blow.

M. C. S.

#### 61. AMPUTATION

(Beheadings and curtailings of famous people)

- An English philosopher, and leave kind of money.
- A missionary, and leave a weight.
- A president of the United States, and leave to stop flow of water.
- A Roman tribune, and leave a preposition.
- A poet, and leave an insect.
- A president of the United States, and leave always or ever.
- An authoress, and leave assistance.
- A poet, and leave to consume food.
- An authoress, and leave coarse part of hemp.
- A poet, and leave an implement for cutting.
- A naval officer, and leave a domestic animal.
- A poet, and leave a vase.
- A writer, and leave skill.
- A general, and leave "moved rapidly."
- A novelist, and leave a small house.
- An essayist, and leave part of the verb to be.
- A general, and leave "did eat."
- A naval commander, and leave to mistake.

A. C. L.

#### ANSWERS

51. Miraculous (my-rack-you'll-us).	S D	S D
52.	A E	C E
	S A C R E D	S C A R E D
	D E R C A S	D E R A C S
	E A	E C
	D S	D S

53. Honest (hone-nest).

54.	O T T O	T O O T
	T O O T	O T T O
	T O O T	T O O T
	O T T O	O T T O

55. Utica (u or ewe or yew-tea-k or kaye).

56. Splay, play, lay, ay.

57. Match-safe.

## The Conversation Corner

**T**HE first business in order this week is to announce the prizes for the best letters, respectively on what machinery the children had seen, and what they had themselves made. The prizes were duly sent, but the names were crowded out at the proper time. In the first competition the winner was Maud B., of West Brattleboro, Vt., who wrote on Setting Type by Machinery, her book being, "Among the Night People," by Clara Dillingham Pierson. In the other, Elisabeth B., of Palmer, Mass., took the first prize for her letter about Making Bread, and Margaret Sidney's "Five Little Peppers Abroad" was sent her.

A special prize was also awarded to Alfred B., Dr. Grenfell's Labrador boy in New Hampshire, for his account of Making Butter. This letter was noteworthy, because the writer had only learned to write at all within a short time. Lillian Bartlett's "Animals at Home" was his book—and I am sure that very few of the animals described and pictured in it had ever been seen by him at his old home in "Nor'west River," Labrador! You see that these awards encourage attention to the two most important of all domestic manufactures. What a difference it will make in the happiness of the future homes of our Cornerers, if those who live in them can have good bread and good butter! I ought to add that account had to be made, in awarding these prizes, of the brevity of the letters—that was one of the specified conditions of the competition—thus throwing out two or three otherwise excellent letters.

The next uniform topic for children's letters is "vacation experiences," accompanied, if convenient, by photographs, although this is not necessary. Remember that they are to be sent by Sept. 8—and may be sent sooner. I think I will send mine sooner, although I do not suppose the "Committee" will allow me to compete for the prize, even if I am not ruled out on the condition of brevity!

My vacation was itself brief—only ten days long, but I saw and enjoyed a good deal. The place was Salisbury Beach, the very northeastern corner of Massachusetts, although the wind, for much of the time, came from a region still farther to the "noth'east." But from a quiet, pleasant hotel on the water front, one could see and hear and feel the wild waves, and by wading through a patch of sand wade in the waves themselves.

This place had another advantage—it was amphibious. You could start from there by land and go anywhere. Electric cars ran in every direction—except out to sea. To Newburyport, and return by Plum Island and rowboat ferry to Black Rocks landing, or across the Merrimac on the famous chain-bridge (passing Harriet Prescott's home on Deer Island) and so back by Amesbury and Salisbury, stopping over at that quiet village which was once the shire town of Norfolk County—the Dedham Cornerers need not be disturbed, it was not their Norfolk! Or, you could go on to Parker River, or Newbury, or Newbury-Byfield, or Georgetown, or Greveland, etc., etc., etc. Starting again, you could trolley eastward,

across the long bridge to Hampton Beach, Big Boar's Head, Little Boar's Head, Rye Beach, Portsmouth and York Beach, returning in two or three different ways, through the Hamptons, the Seabrooks and "Smithtown Junction." A few nickels, many places, many sights!

From some of these towns came the men and boys who manned the old-time Labrador fishing fleet from Newburyport. Survivors of these I met, and heard their reminiscences of experiences on the wild



shore now traversed by Dr. Grenfell in his medical steamer. On one of the Newburyport wharves, now almost deserted of shipping, I found the old skipper with whom I sailed out over the bar to the "nor'ard" forty years ago. On one of the quaint, quiet streets of that ancient seaport I found another captain of the olden time sitting at his door in the sun—and the sun gave me his picture for you. It was a rare chowder I had that day at his house, with an extra dessert of his own in the shape of an old fashioned



"hasty pudding"! He knew something about the Philippines, and produced from the attic a broad-brimmed Manila hat, brought home many years ago, and displayed it on the head of a college girl who happened also to be his guest.

Of course I saw children as well as old sailors. The captain gave me "sailing directions" how to find the Corneress who wrote us about the ginger snaps she made a few weeks ago. On Rye Beach I made the acquaintance of boys all ready for their dip—don't they look cool and happy? In a country town—a new victory for the trolley—I found other Corner children on the haymows of the barn and on top of its cupola. At "Salisbury Point" (in Amesbury) I happened in at the closing exercises of the "Hackett

School" (named for Dr. H. B. Hackett, the scholar and author, who was born there), and saw a spelling match, about a dozen children on each side. One by one they were all "spelled down," until little Marion H. stood alone spelling disguise, business, diaphragm, grandeur and nasturtium, and stopping at last, I believe, because there was no more time or no more hard words in the book!

One other thing about these towns of my vacation visit, better than all the rest (except the old sailors and the children), was that they were full of associations of the poet Whittier. His birthplace, as you know, is on the trolley line between Haverhill and Amesbury, and at Amesbury my hostess—a Cornerer, of course!—took me to his homestead, full of precious relics, to the ancient house ("1654") where lived the Quaker Exile, "true-hearted Macy," and to the modest tomb on the hill which bears Holmes's line, *Here Whittier lies*. At Hampton Falls I was in the beautiful home where the good man died. All along the Merrimac, from the "winding Powow" to "Plum Island's hills," on "Salisbury's beach of shining sand," at "Rivermouth Rocks" and wherever one at night looked seaward as "the White Isle kindled its great red star," some sweet line was recalled of our truest New England poet.

### For the Old Folks

*Dear Mr. Martin:* The man who gave me this old riddle had forgotten the answer, but told me he knew it when living in Taunton, over fifty years ago. Can any one tell it now?

A headless man had a letter to write,  
'Twas read by one who had lost his sight;  
The dumb repeated it word for word,  
And he was deaf who listened and heard.

S

I should think that would be a good conundrum to engage the wits of vacationists as they sit around the evening fire at the beach or in the mountains.

*Who was the author of a "Midnight Hymn," beginning thus?*

To Thee, all-glorious, ever-blessed Power,  
I consecrate this silent midnight hour;  
While solemn darkness covers all the sky,  
And all things wrapt in gentle slumbers lie.

I often heard my aged mother repeat this hymn at night, as she awaked from sleep, and she spoke of hearing her mother repeat it under similar circumstances.

Concord, Mass.

M. M.

Please tell me where to find the extract,  
My soul today is far away  
Sailing the blue Vesuvian Bay.

Claremont, N. H.

L. C. S.

In the works of T. Buchanan Read, under the title of "Drifting."

My soul today is far away  
Sailing the Vesuvian Bay,  
My winged boat, a bird afloat,  
Swims round the purple peaks remote.

A gentleman has just now asked me as to any portraits known to have been painted by this "poet painter" in the vicinity of Boston, during his stay here, 1841-46. I found one near my own home last evening—that of a young schoolgirl of 1842. What others are known?

*Mrs. Martin*

## Lessons in Nation Building\*

### VII. The Lesson of Divine Guidance

BY REV. A. E. DUNNING

The Hebrew nation was a theocracy. No people were ever more thoroughly possessed than the Hebrews by the idea that God was their leader. This makes their history sublime and gives it perennial interest and power.

Their history began with a promise from Jehovah of a territory. They accepted the promise as their title deed to the land of Canaan. Their first step as a nation was the exodus from Egypt into the wilderness under the leadership of Jehovah. The next step was receiving the law or constitution for the nation. The third was the erecting of a holy house of worship to contain the law enshrined in the ark. Then they took up their journey to the promised land. This was marked by three memorable things:

1. *The pillar of cloud and of fire.* The tradition of all their journey till they came to the border of Canaan was that a signal from heaven told them when to move and when to camp [Num. 9: 15-23]. Over the tabernacle a cloud hung always by day, which had the appearance of fire by night. When that cloud rose they marched and continued marching until it settled again on the tabernacle. "At the commandment of Jehovah they encamped, and at the commandment of Jehovah they journeyed."

This story expresses in ancient form the belief which is the source of power of nations today. It is as prominent in the history of the United States as it is in the record of the Hebrews. And it was never more potent than now. President McKinley often affirmed it, was ridiculed for his faith, but unwaveringly held to it. "Duty determines destiny," he said. "Almighty God has his plans and methods for human progress, and not infrequently they are shrouded for the time being in impenetrable mystery." President Roosevelt has often affirmed the same faith. Emperor William has recently reiterated it in a remarkable address to the German people. It is the chief motive of the progress of Great Britain; and because these three nations share this inspiring conviction, they are drawing closer together in movements for the world's advancement in civilization. The principle is fundamental with them that God leads the nations he has chosen and that they must follow.

2. *The help of the stranger.* A leader of another people was in the camp, the Midianite or Kenite, Hobab. Moses sought his aid. Hobab knew the desert. His keen eyes could discern on the march the camping places beside fountains of water, and could note the approach of hostile tribes. He was reluctant to leave the haunts of his kindred, but Moses offered to share with him the promise of Jehovah and he went [Jud. 1: 16]. The offer of Moses was generous. He held for his people a high commission and a great promise. But he said to Hobab, "Share with us and we will share with thee" [v. 32]. The result of the treaty was to the advantage of the Israelites.

\*International Sunday School Lesson for Aug. 17. Text, Num. 10: 11-36. Journeying toward Canaan.

The Kenites fought beside them at Jericho. A Kenite woman delivered one of their mightiest foes into their hands [Jud. 4: 17-22].

Christians take into friendship those who sympathize with their aims, though they may not yet fully apprehend Christian beliefs. The invitation to such should be cordial, "Come thou with us and we will do thee good." Nor is the advantage all on one side. Moses desired the help of Hobab as much as he desired to share with him Jehovah's promise. It is a forward step in the history of the kingdom of God when a Christian nation offers an alliance with a nation that worships other gods because they have worthy aims which are common to both. Great Britain has become a partner with Japan to the advantage of both nations; and the treaty between them is part of a world movement toward the establishment of righteousness and human freedom.

3. *The watchwords of power and peace* [vs. 35, 36]. Among the forty poems imbedded in the Pentateuch none are more beautiful or significant than these two brief sentences with which the Hebrew leader began and ended the marches toward the promised land. The morning song is warlike. It is expanded in Psalm 68 into a magnificent hymn, which closes with the climax: "The God of Israel, he giveth strength and power unto his people. Blessed be God." The evening song brings up a picture of rest and peace. The cloud settling down again on the tabernacle before the multitude filling the plain, not knowing whither to turn except as it pointed the way, was a blessed assurance of safety. The thought which could not be separated from the picture, of the utter uncertainty and peril of their position if the cloud should not return, but should vanish away, gave a tone of festive joy to the welcome given the sign of the continued presence of the guiding Jehovah. We may trace this thought in the later utterances of Hebrew poets and prophets, as in that noble passage [Isa. 52: 8-10], where the American version has the correct translation, "They shall see eye to eye when Jehovah returneth to Zion."

It would be a rich lesson to learn the meaning of these two brief songs and trace their influence in Hebrew poetry and prophecy. Nor is the meaning less potent today. The Christian begins each day's journey with the same petition for the divine guidance and the divine might within him to enable him to put temptations to flight and to vanquish his foes: "Rise up, O Jehovah, and let thine enemies be scattered: and let them that hate thee, flee before thee." And he ends the daily journey, if he has walked with God, with the petition for himself and all the hosts of God's children, "Return, O Jehovah, unto the ten thousands of Israel."

Our nation, in the stress of need, as on the eve of the outbreak of the Spanish War and at the time of the death of President McKinley, uttered as with one voice the sentiment of the petition of Moses when the Israelites set forth on

their journey into an unknown and perilous land. In the sense of divine deliverance as each national peril has been escaped, the sentiment has also found expression which invites the continued presence of God. And always in the hearts of the people these songs are held ready to break forth when deep experiences of peril or peace move them. They were ruling forces in building the Hebrew nation, and if they should cease from the thoughts of the American people their national life would draw toward an ignominious close.

### Current Thought

#### THE EVIDENCE THAT COUNTS

Rev. Dr. James Stalker, in a recent admirable article on *How Do We Know That the Bible is the Word of God?*, aptly shows that the Westminster Confession of Faith put the emphasis where it belongs: "The full persuasion and assurance of the infallible truth and divine authority thereof is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts." This is just where Coleridge coming later put the emphasis, and where all of the Liberal school have always put it. If it be objected that this is a kind of evidence enjoyed only by a few, and hence can be no proof to those who are not spiritually alive, Dr. Stalker replies: "But this, I venture to say, is its merit, not its defect. One of the principal objections to the traditional way of defending the inspiration and authority of the Scriptures is that it gives the religious man no advantage; an irreligious man can be as good a defender of the faith as a saint. But, depend upon it, 'the secret of the Lord is with them that fear Him,' there is a certainty about all the grandest objects of the spiritual world—and the Bible among them—granted only to those who surrender themselves to the Spirit of God. If the world at large cannot have this evidence, so much the worse for it, but I should think that to a thoughtful man, even if he is himself irreligious, it cannot be without significance that, the more spiritual any one becomes, the more distinctly does he hear the voice of God conversing with him in the Scriptures."

#### HOW JOHN CLIFFORD VIEWS THE CORONATION

Boldness of speech is a characteristic of Rev. Dr. John Clifford, the eminent Baptist preacher of London. In the sermon preached by him the Sunday evening before the coronation (deferred) of the king he frankly said, "Wherefore then this special interest? It is not that Edward VII. is a Saul . . . or a David. . . . He is not an Alexander, not an Alfred, not a St. Louis. The coronation gets its interest, not from the persons who are taking part in it, but from the great spiritual facts underlying it, and which have to do, not with the life of one family, but with the life, first of all, of this great empire, and through that with the life of the world. For the crowning of the king is a recognition on the part of the people of the sovereignty of the people." Then followed a superb appeal for higher ethical and spiritual aims for the empire on the part of the leaders of the rank and file.

#### YALE'S COURSE CONDEMNED

The *Hartford Seminary Record* (August) condemns Yale's decision to permit entrance on courses in law and medicine without a college degree. "We have been somewhat too familiar," it says, "with such ideas in theory and practice in institutions of slight repute, but it seems unfortunate to encounter them in one of the largest and most famous of our leading universities."

## In and Around Chicago

### Dr. Berle Accepts

The members of Union Park Church are happy in the acceptance by Dr. Berle of Brighton, Mass., of their invitation to succeed Dr. Noble. He will come with the assurance that his choice was unanimous, that the committee has spent more than a year in searching for a man suited to the wants of this great field, and that, having found him, they are now ready to extend to him a royal welcome. The demands of the field ought to be its chief attraction. Its possibilities were never greater than now. But the welcome which Dr. Berle will receive will not be confined to that which comes from a single parish. He will be warmly received by the pastors and members of all our churches in city, in state and throughout the Northwest, and will be called upon, as his predecessors have been, to lead in every enterprise which promises to extend the kingdom of God in this vast region.

### College Presidents in Chicago

President Gates of Pomona in passing through the city saw Dr. Pearson and was able to make gratifying report of his year's work. The college is growing rapidly. It has a great field. Its standards are high. Its professors rank with the best. Efforts are to be made this summer to pay off a troublesome debt and to secure such an increase in the endowment as will enable the college to compete in its proper field with the state universities. President Penrose of Whitman has also reported in Chicago. Whitman is taking the first rank in the Northwest. The citizens of Walla Walla are pushing the girls' building on to completion. Not long since Dr. Pearson sent the college a check for \$50,000. A man and his wife in Walla Walla have asked President Penrose to go East and secure the best principal for the woman's department of the college in the country, and have promised to provide for her support. Not content with the administration building, not long ago completed, and the fine dormitory for young women now approaching completion, President Penrose is asking for a gymnasium and a science building. He will be likely to get both of them, though he may have to wait a few years before his wishes are realized. The outlook for Whitman is improving with every year. Next year it is thought there will be between 350 and 400 students. Properly to care for them is becoming a serious question. But with the endowment already secured and an increasing number of friends, one cannot doubt that the college will meet emergencies as they arise and increase in strength and influence through the burdens it has to carry. The college greatly enjoyed and profited from the visit in the early spring of Dr. W. A. Mowry of Boston, who had no difficulty in presenting the facts about Marcus Whitman, or in showing, as Dr. Myron Eells has recently done, that Professor Bourne of Yale has been very unfortunate in his treatment of what he has termed "The Whitman Legend." Dr. Pearson is anxious that the conditions on which his large pledges have been made shall be fulfilled. He is preparing to meet them all by the first of another year. Beyond Jan. 1, 1903, none of them will be extended.

### Vacation in Chicago

Plans were made early in the winter for an earnest summer campaign, but for some reason it proved impossible to secure the co-operation of the leading denominations, and so each denomination has been left to do evangelistic work in its own way. Presbyterians have a tent. Baptists and Methodists are doing outdoor preaching. Congregationalists seem to be doing nothing. Still nearly every one of their smaller churches is attracting a good summer audience, and, as in other seasons of the year, the evening audience continues to be the largest during the day. The

Salvation Army seeks to persuade its hearers to attend a second service within doors, and the Pacific Garden Mission is not satisfied till it gets the persons it wants to reach into its regular audience-room. Outdoor services just before the evening service begins are frequently held and usually to the advantage of the evening audience. But definite evangelistic work, apart from the church, whether in tents or in the open air, has not thus far been entirely satisfactory.

### Beer and Church Building

The Baptist pastor in Austin has been looking carefully after the erection of a new and costly house of worship. He found a contractor who was willing to promise that no spirituous liquors should be used by those who worked upon it. Everything went well till the roofers came. They insisted upon having their beer. Beer wagons stopped in front of the church. The men patronized them extensively. They sunk a barrel in the cellar in which to store and cool their favorite beverage. The pastor found out what was going on, seriously objected to the procedure, destroyed what beer he could lay his hands upon and stopped work on the church. He says that nothing more shall be done till men are found who are willing to work without using beer. It would seem as if the contractor ought to be held responsible for his agreement not to disregard the wishes of his employers, and that the pastor might leave the settlement of the drink question to him. The question then arises whether it is ever wise to attempt to regulate the eating and drinking habits of wage-earners.

### Taxing Church and School Property

Every possible effort is to be made this year to increase the amount of taxable property in Chicago. Real estate is easily found and its market value easily determined. It is not easy to discover personal property, partly because a great deal of it is in stocks or bonds of corporations which are taxed as such, and partly because persons holding mortgages do not believe they ought to be taxed for property which has already paid its tribute to the government. Hitherto property used for religious or educational purposes in Illinois has been exempt. The reviewers have always suffered this kind of property to go free. They now declare that only that in actual use by churches and schools will be exempt, that parsonages must pay their tax like any other property, and that property producing income used in the support of educational institutions shall no longer go free. Certain institutions, like Northwestern University and Garrett Biblical Institute, go free because of a clause in their charter. This may be true of some other institutions, but for most of them

the decision will prove a serious drawback. Charitable establishments which make any charges, however small, will be taxed.

### An Important Decision

For several years the city has been trying to compel the People's Gas Company to furnish gas at seventy-five cents a thousand feet. The company asserted its right under the charter to charge one dollar, and has persisted in doing so. It has now been decided in the United States district court that the city has the right to compel the company to take the lower rate and that in doing so it breaks no contract. The case will undoubtedly go to the supreme court and become one of the famous cases of the country. The decision reduces the company's income one quarter and compels it to return to its patrons one-fourth of all they have paid during the last three or four years. The common council determines the quality of the gas furnished as well as its price. Otherwise it would make little difference what was asked or paid.

Aug. 2.

FRANKLIN.

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## The Literature of the Day

### Preaching as an Art and an Incarnation

At last we have in book form Dr. Lyman's Carew Lectures of 1900.\* They are only six in number and avoid the purely literary form; but by this very directness of manner and approach they bring to the audience they address, made up first of the students of our seminaries, and then of all preachers who are still ambitious of the best attainment, help and suggestion of an exceedingly practical sort. For as they grew out of questioning in regard to the ideals, difficulties and ambitions of students, so they address themselves to the problems of the preacher in our own place and day.

The central thought of this lofty picture of the potentialities of the modern pulpit is found in the third lecture, Preaching as an Incarnation. Preaching, that is, is something more than an art of rhetoric or a report of the truth. "The Holy Spirit carries on the life of Christ in the soul under the law of a continued and



Dr. A. J. Lyman

spiritualized incarnation." This is the privilege of all Christians, but in proportion as his work becomes an interpretation of God for men, it "constitutes the glowing heart of the minister's special work, which is nothing unless it springs aloft from the ground floor of a full Christian manhood."

This "derivative and secondary incarnation" comes through our own seeking to embody Christ's spirit and truth, and "through Christ's volition in us, using the natural force of the man as his own organ of expression." The growth in manhood of the preacher is the enlargement of Christ's opportunity through him. This noble and fruitful conception lends power to the consideration of the new age in its relation to preaching, of the preparation of the sermon and the preacher before his congregation, and it illuminates the discussion of some of the special questions by students with which the lectures open.

In spiritual uplift, impulse to consecration and practical helpfulness these lectures will take high rank among our books on preaching. The ideal they set forth and in some measure illustrate must be an attraction and an incentive to our students of theology and our ministers in active service.

\* Preaching in the New Age, by Rev. A. J. Lyman, D. D. pp. 147. Fleming H. Revell Co. 75 cents net.

### The American Conception of Religious Liberty

The two great conceptions of the problem of church and state that still stand over against each other are presented in this book,\* not as contributions to ecclesiastical history but to the science of government. The aim is political rather than religious. The old world idea prevailing today throughout Europe, except in Switzerland and Ireland, as voiced by emperors, theologians, philosophers and jurists, is most fairly dealt with. The degrees of state interference throughout Christendom are reviewed, involving the handling of the Anglican Establishment, "a singular compound of bondage and liberty." The mistaken likening of toleration to pure religious liberty is pointed out.

The bulk of the book traces the unique American principle, as by a slow but necessary growth it became incorporated in the civil law. The evolution of our governmental policy in the colonial and revolutionary periods is the theme of the work. There are no favored sections selected for fuller treatment. The Puritan Establishments of Congregationalism in Plymouth, Bay and Connecticut Colonies, The Church of England Establishments in Virginia and the Carolinas, The Changing Establishments in New York, Maryland and Georgia, The Complete Freedom in Rhode Island, Pennsylvania and Delaware are all treated with sympathetic discrimination.

The art of setting forth a great figure in a few words is exemplified. Substantial justice is done to the great founders of religious freedom, Winthrop, Hooker, Williams, Penn and Baltimore. It is a most serviceable reminder of the cumulative force of that simple statement in our Federal Constitution which defines the mutual limitations of church and state.

### MISSIONS

East of the Barrier, by Rev. J. Miller Graham, pp. 237. F. H. Revell Co. \$1.00.

The barrier is the great Chinese wall and east of it lies Manchuria. The author is a missionary of the Scotch United Free Church. He has given us just the sort of book that helps. Side lights on the Manchurian Mission, he calls it. He lets us see the problems and experiences of the missionaries and pictures the people for us, concealing nothing and yet convincing us of the profound importance of the work. The trial of the church in the outbreaks which led to the Russian occupation and its return after flight are interestingly pictured. Mr. Graham has a hearty respect for the Chinese and is hopeful for the future of missions. He offers us good illustrations and a map, and the book is well indexed.

The Challenge to Christian Missions, by R. E. Welsh, pp. 188. H. R. Allenson, London. 63 cents.

A sane and interesting presentation of the facts and argument in the case of a misinformed or prejudiced public opinion against the work of foreign missions. Mr. Welsh has a good grasp of his theme and puts the case convincingly, stating the objections fairly and admitting the difficulties, but showing not only that mission work is imperative for Christian faith, but that, on the facts as shown, it has fully justified itself. What he

\* The Rise of Religious Liberty in America. By Sanford H. Cobb. pp. 541. Macmillan Co.

says about the method of work and about the relation of liberal thought to missions is worth pondering. If there is any one whose enthusiasm for the foreign work is waning, this book would be a good antidote and incentive.

Village Work in India, by Norman Russell, pp. 251. Fleming H. Revell Co. \$1.00 net.

The author is a missionary of the Canadian Presbyterian Church in Central India. He speaks out of a wide experience of work, feels acutely, as the concluding chapter shows, the urgency of the missionary opportunity, but finds evidence and hope of great results. His accounts of the mission to the Hills, the aboriginal hill tribe of whom Kipling tells one of his most striking Indian stories, and of the famine and famine children, are of unusual interest. The book has no index and only the meagerest table of contents, a defect which should be remedied. There are good pictures of scenes and people.

Presbyterian Home Missions, by Sherman H. Doyle, D. D. pp. 318. Presbyterian Board of Pub. \$1.00 net.

The story of a century's activity in the planting of 5,600 churches and the raising and spending of \$23,000,000. The book deals consecutively with the Indians, Alaskans, Mormons, Mountaineers, Mexicans, Foreigners and Islanders, with chapters on The Great West and Synodical Missions. It is interesting, though rather sketchy, and the table of contents ill supplies the lack of an index. The illustrations are few, but admirable, and there are maps.

Directory of Protestant Missionaries in China and Japan, for the year 1902. pp. 70. Daily Press, Hong Kong. \$1.00 net.

This useful list enumerates the missionaries first by societies and then in a complete alphabetical list giving relation to societies and location.

### NATURE STUDIES

The Deer Family, by Theodore Roosevelt and others. pp. 334. Macmillan Co. \$2.00 net.

A number of the Sportsman's Library edited by Caspar Whitney. President Roosevelt covers the subject for the deer and antelope east of the Rocky Mountains with his clear and enthusiastic style, and draws interestingly upon a rich fund of personal hunting experience. T. S. Van Dyke writes of the deer and elk of the Pacific coast, D. G. Eliot of the caribou, and A. J. Stone of the moose. It is good reading for all lovers of the wilds and contains much suggestion and information for hunters. The President's plea for the enactment and enforcement of game laws in the interest of popular opportunities of hunting, as contrasted with exclusive game preserves, is timely and worth pondering. Illustrations and maps help the text.

Upland Game Birds, by Edwin Sandys and T. S. van Dyke. pp. 420. Macmillan Co. \$2.00 net.

This volume of the American Sportsman's Library is exceedingly interesting even to a layman. It gives abundant information concerning quail (explaining that there are no true quail in America), partridges, grouse, ptarmigans, turkeys, woodcock and plover, describing the habits of the various birds and giving directions for hunting them. There are many entertaining stories of Mr. Sandy's own experiences. Mr. van Dyke's contribution is a chapter on the quail and grouse of the Pacific coast.

Salmon and Trout, by Dean Sage and others Edited by Caspar Whitney. pp. 400. Macmillan Co. \$2.00 net.

Deals in a satisfactory way with the fish the sportsman cares most about. The salmon of the Atlantic and Pacific and the great variety of American trout are described with directions and suggestions for the angler. The book is beautifully illustrated and will make anglers who can go, and anglers who wish they could, recall old adventures or dream of new ones. The book aims at a high degree of scientific accuracy without becoming too technical for the ordinary reader.

Modern Astronomy, by Herbert Hall Turner, F. R. S. pp. 286. E. P. Dutton & Co. \$2.00 net.

The expansion of a short course of lectures

given at the Royal Institution by the Oxford professor of astronomy. An attractive account of new instruments, methods and results during the last quarter of a century. The earlier part of the volume is given to that "most important new weapon with which astronomy has been provided since the invention of the telescope"—the gelatine dry-plate. The volume closes with a chapter on Modern Mathematical Astronomy, which contains some most interesting calculations concerning the changing relations of the moon to the earth.

*Practical Talks by an Astronomer*, by Harold Jacoby. pp. 235. Chas. Scribner's Sons. \$1.00 net.

Interesting popularization by a skillful hand. Subjects closest to the general reader's desire for knowledge of modern astronomy are put before him with a simplicity which makes understanding easy. We are always grateful for so good a piece of work as this.

*The Common Spiders*, by James H. Emerton. pp. 222. Ginn & Co.

A popular handbook of common spiders fully illustrated, largely from photographs by the author. The student in a field of fascinating interest will get a good idea of the families with their characteristics and of the varying work of the varieties which spin the webs which housewives and walkers know. Mr. Emerton has done useful service in this book and it will set other observers intelligently at work. The good index, admirable illustrations and the embossed cover, with its ingenious design, deserve a word of praise.

#### FICTION

*The Way of Escape*, by Graham Travers. pp. 377. D. Appleton & Co. \$1.50.

A story which by its power, delicacy of handling and intense human interest holds the attention of the thoughtful reader from beginning to end. The problem is that of the man and woman who have sinned together and must work out separately their after lives in the shadow of their sin. It is handled with a subtlety and skill which do not for a moment excuse or minimize the sure effect of the broken law. A thoroughly Christian book, there is not a touch of morbid or of mawkish thought or a shadow of cant in it. It is hardly a book for children, but no one who knows life or desires to know it in its best relations and its deepest penalties and hopes can read it without an uplifting of thought.

*Heralds of Empire*, by A. C. Laut. pp. 372. D. Appleton & Co.

Miss Laut has a good background for her romance in the early contests between the French and English for the fur trade of Hudson's Bay. The hero is a dare-devil, employed first by one party and then by the other, and organizing unscrupulous triumph for each in turn. The adventure is stirring and the book shows strong imaginative power. But the world in the woods and rivers is hardly brought out of the mist, and the dialogue has a touch of bombast. The love story is the best thing in a very readable book.

*The Love Story of Abner Stone*, by Edwin Carlile Llyswell. pp. 170. A. S. Barnes & Co. \$1.20 net.

An idyl of Kentucky full of the sweet breath of the country and the milk of human kindness. Its hero is a dreamer, its heroine a wholesome and poetic woman. Its picture of the plantation home is charming.

*Asa Holmes*, by Annie Fellows Johnston. pp. 215. L. C. Page & Co. \$1.00.

There is a mingling of humor and pathos in this sketch of a country neighborhood and an enjoyable picture of the influence of a shrewd and sympathetic character who recognized his opportunity of service, and by kindly deeds and apt words impressed himself upon his neighbors. The old miller with his helpful ways will linger long in the memory of the reader.

*The Suitors of Yvonne*, by Rafael Sabatini. pp. 348. G. P. Putnam's Sons.

The author has evidently sat long and studiously at the feet of Mr. Stanley Weyman and absorbed many of his tricks of style and construction. The Sieur Gaston de Luynes, who figures as hero in chief, is another "gentleman of France," with an added dash of the swashbuckler and a complication with Cardinal Mazarin. The story reeks with adventure.

## Bits from the August Magazines

### Vacations

The vacation is a sacred American institution, God be praised! It is the thin edge of the wedge, on which all hope of gain in popularity for country life depends.—*From Country Life for the City Man, in The House Beautiful.*

### Volcanoes to Burn

In our North American possessions we have volcanoes to spare. There are fifteen active craters in Alaska, and a score more in repose which may at any time break forth. The Alaska volcanoes have been active during all the time the country has been known to civilized man. In 1796 an island was formed thirty miles north of Unalaska by volcanic action; eight years later, when revisited, the soil was still warm. This island has gradually been increasing in size, probably by upheaval of land. Just across Bering Strait, another volcano, in Kamtschatka, 15,000 feet in height, erupted in 1829 with a noise that was heard for fifty miles. One of the volcanoes in Cook Inlet is 14,000 feet high.—*From The Volcanic Activity of the Earth, in The Era.*

### Vanity in Penguins

They are very vain birds and if one has a black spot on his white waistcoat it is a matter of disgust to the others, and, clean birds as they are, they generally hurry off to a water pool or to the sea when dirt has spoilt their appearance. It was curious to see some of them at times when they indulged in their morning tub in pools of water on the top of the ice floes, where every little movement could easily be distinguished.—*From Birds of Farthest South, in Frank Leslie's.*

### Three Little Rules

Three little rules we all should keep  
To make life happy and bright—  
Smile in the morning; smile at noon;  
And keep on smiling at night!  
—*Stella George Stern, in St. Nicholas.*

### What Men Like in Women

The fact is, we must build our hopes for the future upon our boy's unchanged, wholesome, honest masculinity—a masculinity which rejects the unsexed woman and creates for women a standard of gracious and intelligent goodness; just as the normal woman's demand for truth and courage and tenderness creates a standard for men. . . . But Jane—will she ever see that good health does not necessarily imply rough, sunburnt arms; that good-fellowship does not involve loud voices, or "loud mouths," as the boys call the girls' slang; that good sense does not demand all lack of reserve in conversation?—*Margaret Deland, in Harper's Bazaar.*

### The Kingfisher's Kindergarten

The next lesson was more interesting, the lesson of catching fish. The school was a quiet, shallow pool with a muddy bottom, against which the fish showed clearly, and with a convenient stub leaning over it from which to swoop. The old birds had caught a score of minnows, killed them, and dropped them here and there under the stub. Then they brought the young birds, showed them their game, and told them, by repeated examples, to dive and get it. The little fellows were hungry and took to the sport keenly; but one was timid, and only after the mother had twice dived and brought up a fish—which she showed to the timid one and then dropped back in a most tantalizing way—did he muster up resolution to take the plunge.—*William J. Long, in Country Life in America.*

### Before and After Marriage

It was pretty to see how the young bride nearly always concluded her remarks with some such deferential appeal to "Lloyd": "Isn't it so, Lloyd?" or "Don't you agree with me, Lloyd?" or "Lloyd thinks so too—don't you, Lloyd?"

Ah! the present writer was once a similar Rock of All Strength and Well of All Wisdom for a brief enchanted season in a certain young wife's eyes. But since then the deferential formula has changed sides, and nowadays it runs: "I think Perdita agrees with me too," or, "What do you say, Perdita?" or, "This is of course only my opinion. Ask Perdita!"—*From Perdita's Lovers, in Harper's.*

### A Jolly Person

Betty never forgot her first sight of the old friend of her family. . . . An extravagantly stout lady, in green muslin illustrated with huge red flowers, came out upon the porch and waved a fat arm to the girl. The visitor wore a dark green turban and a cashmere shawl, while the expanse of her skirts was nothing short of magnificent; some cathedral dome seemed to have been misplaced, and the lady dropped into it. Her outstretched hand terrified Betty! How was she to approach near enough to take it?—*From The Two Vanrevels, in McClure's.*

### Ghosts

The only ghosts, I believe, who creep into this world are dead young mothers, returned to see how their children fare. There is no other inducement great enough to bring the departed back.—*From Barrie's Little White Bird, in Scribner's.*

### What Made Him III

Some men are so constituted mentally that they have to do a little doctoring now and then in order to preserve their peace of mind, and Silas was one of them. When he was very busy he was all right, but when business was dull and his mind reverted to his physical condition he always found that something was wrong with him. Then he would take digestive tablets or some new tonic with great regularity until business became brisk again, whereupon he would forget all about his ailments and his remedies.—*From the Predicament of Silas Singer, in Lippincott's.*

### Japanese Competition

If you know any one just from Japan, ask him how he likes Japanese canned tomatoes. If his nerves have any edge, the mere reminiscence will nearly give him the lockjaw. The fact is that while the Japanese are imitating many products of the West, from textiles to watches and surgical instruments, they are so far inferior to those we make that they cannot compete with our goods even in the Asian markets.—*From Short Stories of Commerce, in Adamslee's.*

### Is He Himself Just

The foundation of it all is justice—the most masculine of virtues, and the only one in which no woman ever had a share. Some women have been generous; and many have been brave and wise and self-denying, but there has never lived a woman who was absolutely just. Justice, even-handed, clear-eyed, supreme over prejudice and passion—this is God's gift to man alone, and man alone can feel how splendid and sublime a thing it is.—*From What Men Like in Men, in The Cosmopolitan.*

## Our Readers' Forum

*This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.*

### Temperance Instruction

The *Congregationalist* of July 19 has two articles, entitled Revised Temperance Legislation, and The Changes Suggested, referring to a report in the *Journal of Education* by a majority of a certain committee of twelve educators and friends of temperance.

As a member of that committee, suffer me to say that no "revised temperance legislation" has been suggested by the committee, nor is it instructed to suggest any, but "to endeavor to secure the best possible results under the present law."

The articles speak of this study as having "become compulsory in most of the states and territories by the persistent efforts of the Woman's Christian Temperance Union." All the states and territories are covered by these laws, but seventy-six millions of people could never have been led in just twenty years to take this action unless wise Christian statesmen and friends of education generally had believed in its need and value, and had regarded the movement, to use the words of a member of its advisory board, Hon. W. T. Harris, United States commissioner of education, as "the most effective ever devised by the friends of temperance to abate, perhaps, the greatest evil in the land."

The attempt in 1898-99 to make the law more rigid in Massachusetts is twice mentioned as if it were solely the work of the Woman's Christian Temperance Union. But in the Minutes of the General Association for 1898, the Congregational churches of the state declare their judgment that "the law should be strengthened," and instructed its temperance committee to take measures to that end. Fifteen other organizations, in all some 50,000 petitioners, joined in asking simply that our law might be made equal to laws which are working well in many other states, in New York, for instance, and Illinois, and seventeen years in Pennsylvania. The effort failed and the Minutes of the General Association for 1899 give the report of its temperance committee, detailing the "perversions" of facts, "base insinuations" as to motives, etc., used to stir up the opposition. The *Congregationalist* says, "The attempt to stiffen the law brought on legislation hostile to the law as it stood." This is an error. No such legislation has been passed. A bill to that end was overwhelmingly defeated, and the legislative committee on education in reporting that it "ought not to pass" reaffirmed with strongest emphasis the obligatory character of the present law requiring this instruction for all pupils in all public schools and urged the state board of education to greater activity in enforcing it. The state hesitated to go forward, but was determined not to go backward a single step.

The *Congregationalist* says, in referring to the report of the committee of twelve, "It is recommended that text-books with graphic realistic depiction of the ravages wrought by alcohol on the human system no longer be put into the hands of primary class children." No books at all were ever "put into the hands of primary class children," for instruction in the first three grades is always oral. The report makes no such descriptive mention of text-books, and there are no text-books in the market with offensive pictures. The articles further say, "Penalties no longer will attach to teachers who do not teach temperance a definite number of times a month as formerly." The report makes no mention whatever of penalties, and if the law had any such penalties as are described, no committee could abrogate them. The *Congregationalist* quotes

the report as saying, great care is to be taken that "the child shall not be led to feel that his own home and parents are subjected to criticism." This is misleading, unless the added note is given, namely, "The fact that parents may not use good English should not prevent teaching the child correct language, neither should the use of alcohol or tobacco or other violations of hygiene laws, by any one in the home, prevent teaching the child in school the danger that is involved."

The *Congregationalist* speaks of "a reaction," "notably in Massachusetts and Connecticut," against the temperance instruction laws, and intimates that our state will doubtless lead in this, as she "led in this particular form of educational legislation." But Massachusetts by no means led in this reform. Her educational authorities resisted it for years, as stoutly as their predecessors resisted Horace Mann's reforms. She was the fifteenth state to join this godly fellowship of shrewd, far-sighted states, but once in she is likely to stay in, though some want to take her out as formerly some tried to keep her out. The committee of twelve, however, have no such office.

The main ground for its minority report is the need of text-books for pupils in the fourth year, as they are used in other studies then. If the study should also be dropped for the fifth year, as suggested by some, multitudes of pupils, especially of foreign-born parentage, who specially need this warning instruction, but who often leave school very early, in some centers to the number of forty-nine per cent., will never have that definite and thorough instruction on these matters which text-books in the hands of pupils alone can give, which it is the object of the law to secure, and which it greatly concerns the individual and the state that all should have.

July 29, 1902. ALBERT H. PLUMB.

It is true that the committee has no legal authority and that its recommendations will be entirely advisory; but it is not improbable that legislation on the subject in Massachusetts and elsewhere, should supplementary or original legislation on the matter be deemed advisable, will be based on the moderate lines laid down by this committee of arbitration; and while historically it may be true that Massachusetts did not lead in the movement for temperance instruction in schools, it also is true that, owing to Mrs. Hunt's residence in this state, any action now taken by Massachusetts educators will have an effect beyond the boundaries of the state. That the W. C. T. U. in Massachusetts and elsewhere has had more to do with securing temperance legislation affecting instruction of children than any other body, we do not think Dr. Plumb will deny. Its pressure is constant; the action of ecclesiastical bodies is intermittent. It is true that the legislation hostile to the law failed to pass; we meant only to record the introduction of such legislation.

The second recommendation of the majority of the committee reads: "That the instruction shall be oral, that is, without the use of text-books in the hands of pupils, during the first four grades or years of school." Had there been no difference of opinion both as to theory and practice on this matter, it would not have received such consideration and formal action.

The significant fact about this report is a union of practical educators and moderate temperance advocates in formulating a method of teaching hygiene and temperance in schools in conformity with principles of common sense and pedagogics.—THE EDITORS.

### Where Shall We Stop

It is important to many to know how far to accept the teachings of the higher critics. Where shall we stop? or shall we stop at all? Some accept their views as to the mythical character of creation, Eden, and the fall of man; others go as far as the first eleven chapters of Genesis; others follow part of the way in the life of Abraham, Isaac, Jacob, Moses, the Exodus; others doubt in part the historicity of Judges, Samuel, and believe that some of the prophets were in part mistaken; some go the complete length and say most of the Old Testament has grown out of myths and stands on about the same footing as the mythical history of early Rome.

Likewise as to the New Testament, there are all grades of teaching, even to the denial of all Paul's epistles, and the assertion that only nine sentences in the Gospels can be accounted as genuine words of Christ.

How far shall we follow? Shall we halt at Eden, at the flood, at Abraham, at Moses, at Samuel, at Isaiah, or go clear through to the time of the Maccabees? Shall we make the Gospels to have been written out of fragments of writings and floating oral traditions 100, 150, 200 or 250 A. D.?

Shall we grant to Paul the epistles to the Ephesians, Galatians, Corinthians, or none at all? Shall we give to Peter one epistle? or were all, Peter, James, John, Jude, later productions? Who can set a limit and say, Thus far, and no farther?

I have been led to the above queries, on reading in *The Congregationalist* the review of the *Encyclopedia Biblica*. Is not that work pursuing the legitimate line of Higher Criticism? and is not the result to throw in doubt the incarnation, regeneration, miracles and the supernatural? Will you give us light on this whole matter? L. F. B.

Comment on this letter will be found in an editorial in this issue.—EDITORS.

### Independent Sunday School Instruction

The Denver convention is a thing of the past, but the effects of its failure will be felt for years to come, unless heroic measures are used as an antidote. The outline published on page 176 of *The Congregationalist* Aug. 2 is grand, scholarly, logical and devout. I have used the same general idea for three years in classroom work at Cushing Academy, Ashburnham, and for over two years in a Bible class in the Sunday school. The results are so satisfactory that I would make an earnest appeal to all Sunday school workers who desire to retain the respect and membership of the brainy portion of our congregations to adopt the outline published in *The Congregationalist* for the year beginning in October. If we wish to hold the brightest young people in our high schools or academies we simply must do some such thing.

One pastor proposes to follow the outline in the Early Prophets, printing either on a leaflet or in the "town paper" the necessary explanatory helps. Thousands of teachers and pastors, with better equipment, can certainly do the same thing. The Sunday school must be on the top wave of the advancing thought of the twentieth century.

LAWRENCE PHELPS.

Knowledge is, indeed, that which, next to virtue, truly and essentially raises one man above another.—Addison.

## In and Around New York

### Gifts to the Y. M. C. A.

The army and navy department of the Young Men's Christian Association has just received two gifts, \$15,000 each, for the erection of buildings at Forts Hancock and Monroe. The donors are Mr. T. S. Gladding and Miss Helen Miller Gould. The Fort Hancock building is to be erected as a part of the improvements of that post now being made by the United States Government. Under the direction of Col. J. B. Burbank, Sandy Hook, at the entrance to New York Harbor, is being transformed from an unsightly sand heap into a place of beauty. The sand is being covered with turf, new buildings for administration and barracks are being erected and the new Y. M. C. A. building is planned to fit into the general scheme. It will contain the usual assembly, reading, writing and locker rooms, and will also have a number of study rooms where the enlisted men preparing to take government examinations for commissions may prepare themselves. It is said that many of the men from the ranks who have recently gained commissions have been encouraged in the effort and helped in the preparation by the association officers. The building at Fort Monroe will be similar in plan and scope to that at Fort Hancock.

### Chapels for Prisoners

The city of New York is just now building three chapels for the benefit of those who, because of their misdeeds, are deprived of the privilege of attending services outside the city prison or the penitentiary. In the new city prison now building on the site of the old "Tombs" will be two chapels, one for Roman Catholics, the other for Protestants. The city provides benches; other fittings are supplied by those who maintain the services. The new chapel on Blackwell's Island will have to serve both Protestant and Catholics, so the chancel or platform furnishings will be removable, to be changed between the services.

This chapel will seat 500, while those in the city prison will each hold 250.

### An Oriental House of Worship

The new building of the Orthodox Russian Church of St. Nicholas, on Ninety-seventh Street, between Fifth and Madison Avenues, is so near completion that its striking architectural features are already subjects of comment, and there is little doubt that it will come to be one of the "sights" of the city. The building is almost pure Byzantine in style, of dark red brick on granite foundations, with elaborate trimmings of limestone, and is surmounted by one large and four small domes. These are made of iron, painted green, but with spiral ribs of gilded bronze. There is plenty of color, green, blue and yellow, in the terra cotta and limestone ornaments. The edifice looks as though it had been transported from the East. It is the only Orthodox Russian church in this locality, and will be the seat of the Russian bishop in this country, although the importance of the work in Alaska compels him to spend much time on the Pacific coast.

### A Methodist Standard Bearer Gone

The death of Dr. S. L. Baldwin, recording secretary of the Methodist Missionary Society, takes from New York missionary circles one of its best known and best loved figures. He it was who met such disappointment at the time of the Ecumenical Conference here. Having labored for months with other members of the committee in perfecting the plans for the conference, he was confined at home by illness during the session and knew of its great success only by the words of others. He has not been really well since, and although able to attend to his work for the society most of the time, his failing health was apparent to those who knew him best and the news of his death was hardly a surprise. Officers of boards and societies with head-

quarters here unite in appreciation of Dr. Baldwin and sorrow at his death, and many of them attended the funeral service at his Brooklyn home. With the exception of two years he was missionary in China from 1859 till 1882 and pastor at Bromfield Street Church, Boston, Mass., 1885 to 1888.

### A Funeral Turned into a Riot

Race riots are always disgraceful, and the one which New York experienced last week was no exception. A great gathering of Jews were paying sincere respect to the memory of one of their leaders, the late Rabbi Joseph. The hearse containing his body was being followed to the Grand Street ferry by a multitude variously estimated from 50,000 to 100,000. The police were unprepared for the crowd, hence there was little order about the procession, every Jew trying to get as near as possible to the hearse. The way led past a great printing press factory and some workmen on the upper floors threw oily waste on the heads of those below. The Jews, already excited by the taunts and jeers of those on the sidewalks, made a dash for the building with the purpose of avenging themselves on those who had shown disrespect, as they considered it, for their dead teacher. A serious fight resulted, in which missiles were freely used on both sides and the Jews were kept out of the factory by streams from the fire hose, with which the place was equipped. Police reserves were called, and with no love for the Russian and Polish Jews used their batons in dispersing them with more vigor than good judgment, arresting many. Investigation has been called for by Mayor Low and District Attorney Jerome, but definite results are not expected by those who have watched the progress of similar "investigations," and the incident is probably closed. It is a sad thing, however, when Jews, admittedly inoffensive, are liable to such treatment.

C. N. A.

## The Gospel by the Sea

It has been urged that pastors of suburban churches should be relieved of the second service on Sunday and encouraged to go to the cities in the afternoon or evening to preach and minister to those who live in the crowded districts. This has been done in a small way for years by the ministers in the vicinity of Salem, Mass. Although not relieved of the regular evening service in their own churches, many of them have preached at the Seaman's Bethel, as they have been invited by the superintendent, Capt. John F. Pitman a member of the Tabernacle Church. Not only is Captain Pitman doing a noble work in the Bethel itself, but during the summer months he and his helpers, with a large chorus, orchestra, and able speakers, are reaching hundreds who gather for pleasure at Salem Willows.

After Dr. L. B. Bates had finished his powerful sermon a few weeks ago, and was about to leave the Willows, a group of young men and young women gathered around him and said: "We want to thank you for your words this afternoon. We came here today from L—— just to have a good time; but we have made up our minds that we will never spend another Sunday as we have spent this one." It is wonderful to see how hungry and thirsty the multitudes are, how reverently they stand through the hour of service. The gospel by the sea has lost none of its old-time attractiveness.

J. G. N.

## A Look About Ohio

At Aurora Rev. J. H. McKee has received nearly thirty members since New Year's. Barberville is greatly favored in the pastorate, for the summer, of Rev. P. L. Corbin of Oberlin Seminary. In addition to unusual pulpit gifts, Mr. Corbin has shown great force and wisdom in managing the building enterprise, and a contract has been let and ground broken for a chapel. Chillicothe has joyfully cele-

brated its tenth anniversary with large attendance, the presence of Secretaries McMillen and Fraser, fraternal words from the First and Third Presbyterian churches, debts in process of payment, general good cheer, and great delight in its pastor, Rev. Elizabeth T. Howland, a native of Chillicothe and formerly teacher in the schools. Lorain, Second, has heartily greeted its new leader, Rev. G. S. Brett, and looks for great things with the coming of a new \$10,000,000 business plant. New London, driven from its house in the winter by fire, has greatly improved its building, and reopened it with informal services, Rev. Albert Bowers calling in his brethren to help in the rejoicing.

### BITS FROM CLEVELAND

Rev. A. E. Fitch, at Madison Avenue, and Rev. W. A. Dietrick, at Lakewood, have begun pastorates with many tokens of good. But the circle never remains long complete, and a voice from Mt. Vernon calls away Rev. Elwell O. Mead of Park. This church has received fifty-seven members since Nov. 1, and votes a handsome increase of salary. North Church, with its fifty-eight members, nearly half men, is a sturdy accession to the family, and its recognition, with that of Rev. C. H. Lemmon as pastor, was an occasion of pleasant fellowship, with addresses by Superintendent Swartz, Rev. C. W. Carroll, Dr. C. S. Mills and Pres. H. C. Ford. The new church has a fine field, and in itself almost justifies the whole work of the City Missionary Society.

A house-to-house visitation of the city, taking a religious census, brings some interesting figures. The cards reached a Protestant population of about 200,000, Catholic, about 90,000. Of families 4,453 are Congregational in preference, the only number higher being Methodist Episcopcal, 6,261. German Lutheran is third, 3,785. Then follow Presbyterian, 3,652; Baptist, 2,866; Episcopcal, 2,859; German Evangelical, 2,168; Disciple, 1,602; Reformed, 1,428. All others are less than 1,000 each.

J. G. F.

## Here and There in the Granite State

South Church, Concord, is to be closed longer than usual this summer to give opportunity for installing a fine new organ. The chapel at Pittsfield is receiving a steel sheathing for the ceiling and side walls. New horsesheds are also in order in the rear of the church. At Colebrook a new organ has recently been put in.

Among recent bequests, by the will of Mrs. Abbie A. Hodgdon, the Home for Aged Women at Portsmouth receives \$200, Phillips Church, Exeter, \$500, and the Exeter Cottage Hospital the residue, amounting, it is expected, to nearly \$2,500. The church at Derry lower village receives \$500 from the estate of the late Mrs. Elizabeth H. Karr, the income to be used to support "the preaching of good Orthodox Congregational doctrine."

N.

## A California Corner Stone

First Church, Los Angeles, laid the corner stone of her fourth edifice in July. The first was built in 1867, the second in 1883, and the third in 1888. In each case the old has been outgrown. The new building will seat nearly 1,300. The Sunday school room provides for 1,000. There will be several classrooms for the senior school, modern primary equipment, dining-rooms, parlors and space for such institutional work as new conditions may require. The exterior will be stone, brick and rustic. The entire plant will cost about \$80,000. The contract calls for the completion of the building Nov. 1. In the service the pastors, Dr. W. F. Day and Rev. W. H. Day, were assisted by the local clergy of other denominations. The address was given by Dr. J. H. Williams, Redlands. The old corner stone will be used as a memorial tablet of the first three sanctuaries.

W. H. D.

## Education

A. F. Griffiths, Richville, N. Y., an alumnus of Brown University, goes to Honolulu to be president of Oahu College.

Miss Hannah Clark, Smith, 1887, recently dean of the women's department of the University of West Virginia, has been named for the same place at Knox College, Ill.

## Missouri—West and North

Last season was one of unusual evangelistic activity in Kansas City and elsewhere in the state. A successful series of tent meetings conducted by Rev. H. W. Stough at Armourdale has just come to a close. Mr. Stough began at Clyde Church last winter, and with but slight intermission has been at work ever since at Clyde, Beacon Hill and Southwest Tabernacle on this side the river, and at Pilgrim Church, Argentine and in Armourdale on the Kansas side. At Clyde the scene on Sunday morning at the close of the second week closely resembled those described in the old time revivals. To use Whitefield's phrase, the audience was melted down. That it was not simply a passing wave of emotion, the work of the third week and the pastor's desk and telephone, with other fruits which required time to ripen, have borne ample testimony. At Beacon Hill Dr. J. H. Crum, pastor, the work was deep and abiding, affecting in particular the membership of church and Sunday school.

First Church has not yet secured a pastor to succeed Dr. Hopkins. Rev. W. H. Manss of Lincoln, Neb., has been supplying, but for the next few weeks, while the Sunday school is maintained, preaching services will be suspended. Westminster has secured a lot in Websterport on which to build. Clyde has decided to erect a permanent church home on Independence Boulevard. The trustees are now securing a lot. Beacon Hill is enjoying its new rooms and gathering strength to complete what will be a splendid structure. Prospect Avenue, even in the heat of summer, has excellent congregations both morning and evening. Rev. W. T. Jordan is pastor. At Olivet Rev. C. S. Baird, formerly of Hannibal, Mo., is entering hopefully his new but by no means easy field.

At St. Joseph Rev. W. W. Bolt is quietly doing excellent work. The debt has been so readjusted as to give the church substantial relief. Last year it raised \$6,000. Last winter a series of special services were carried on whose effects were apparent among the members and in later accessions. A strong feature is the prayer meeting. Mr. Bolt has put his heart into it. Forms have been varied or set aside, and topics have been chosen that appealed to present thought and need.

First Church of Sedalia, in the face of the disengaged condition of the city, is moving on with new hope under the leadership of Rev. B. F. Martin, who came last November. The church has cut down its current expenses, and with the aid of the Building Society is readjusting its debt so as to be able to face its obligations without discouragement. Mr. Martin is gaining a hold upon the young people. Congregations are increasing and members are being added to the church, thirteen coming from the Sunday school on Children's Day.

Prin. G. W. Shaw of Kidder Academy and Dr. Bushnell, one of the trustees, have just returned from a trip through the country about Kidder and have secured \$4,000 toward the \$10,000 endowment needed by the academy. Previously \$4,000 had been secured, and it is felt that the remaining \$2,000 will be obtained without serious difficulty. With the success of Rogers in raising funds for an addition to its buildings, the academy work in the state seems prosperous. Beating our way with the twin wings of education and evangelism we hope one day to see the other side of the clouds.

J. P. O'B.

## Creed and Fellowship

The First Church, Elkhart, Ind., has recently adopted a new and brief statement of faith, but in view of the fact that some who are Christian in spirit and life are beset with theological perplexities, a provision is made for receiving such persons into membership without assent to the creed. The pastor has found this provision a help in extending the influence of the church. The special clause appended to the creed is as follows:

While this church stands upon the above doctrines it will not withhold its membership from those who are earnestly seeking light, and are trying to follow Jesus Christ in spirit and life, believing that any who are so far with him cannot be against him, and that fullness of comprehension is at the goal rather than at the beginning of the Christian life.

## Record of the Week

## Calls

ALLEN, FRANK H., Newton, Mass., accepts call to Presb. Ch., Sag Harbor, N. Y.  
 BARTHOLOMEW, NOYES A., Gross Park Ch., Chicago, Ill., to Ohio Ave. Ch., Denver, Col.  
 BAUER, PHILIP E., of Ashland Acad., Wis., accepts call to Stanton, Mich.  
 BERLE, ADOLPH A., Brighton, Mass., accepts call to Union Park Ch., Chicago, Ill.  
 BRETT, GEO. S., formerly of Brandon, Man., not Mass., accepts call to S. Lorraine, O.  
 COLLINS, WM., Kincardine, Ontario, accepts call to Franklin Center, Me.  
 CRANE, FRANK, People's M. E. Ch., Chicago, Ill., to Union Ch., Worcester, Mass.  
 GREENWOOD, VICTOR L., Chicago Sem., to Oneida, Ill. Accepts.  
 HAMMOND, JOSEPH, Canterbury, N. H., accepts call to Hebron.  
 HAYWARD, CHAS. E., Jericho Center, Vt., accepts call to Putney.  
 HORD, JOSEPH, London, Eng., to Phoenix, Can. Accepts.  
 JAMES, BENJ., formerly of Grand Meadow, Minn., to Wagner, S. D. Accepts and is at work.  
 LANDERS, WARREN P., recently supt. of circulation for *The Congregationalist*, accepts call to Sutton, Mass., to which place he will remove Sept. 1.  
 LORD, ALBERT J., Hartford, Vt., to First Ch., Meriden, Ct.  
 PRIOR, ARTHUR E., Wingham, Ontario, to Kincardine.  
 RED, ARTHUR T., Oberlin, O., accepts call for one year to Levensburg, reserving a part of his time for evangelistic work.  
 RED, ERNEST E., West Burlington, Io., to Green Ridge and Windsor, Mo. Accepts.  
 ROGERS, CLARENCE J., lately of Olathe, Kan., to S. Milwaukee, Wis.  
 SALTER, ERNEST J. B., Peterson, Io., accepts call to Macon.  
 SEIBERT, SAM'L S., recently of Crystal, Mich., accepts call to Otsego.  
 SHINGLE, JOHN J., Berea, O., to North Ch., Columbus, where he previously served three years.  
 TATE, JAS. J. G., Rockport, Mass., accepts call to Sheldon, Vt.  
 TREDFORD, J. E., Saginaw, Mich., to Crystal and Butternut. Accepts and is at work.  
 TOAN, ERNEST G., Hartford Sem., declines call to Ceylon and Center Chain, Minn., and accepts principship of Hull Acad.  
 TOWNSEND, JEWETT C., Williamston, Mich., to Litchfield, O. Accepts.  
 WALKER, HERBERT, Sullivan, N. H., accepts call to Bartlett.  
 WATT, JAMES, to remain a second year at Glenulin, N. D.  
 WILLIAMS, MARK W., Carrington, N. D., to Sanborn.  
 WEBB, HENRY W., Ionia, Io., accepts call to Pilgrim Ch., Hannibal, Mo.

## Ordinations and Installations

HAGAR, CHAS. S., o. and i. Hyde Park, Vt., July 31. Sermon, Prof. J. E. Frame; other parts, Rev. Messrs. T. D. Davis, R. L. Sheaf, O. G. Mohr, C. H. Merrill, E. G. French and Messrs. R. G. Clapp, J. P. Garfield.  
 WHITE, F. DALE, o. Hudsonville, Mich., June 20. Sermon, Rev. F. E. Carter; other parts, Rev. Messrs. W. A. Briggs, H. W. Dack, John Humphreys.

## Resignations

BURDON, HENRY F., Sixth St. Ch., Auburn, Me. Will study at Bowdoin Medical School and supply at Mechanic Falls.  
 HEGNER, HERMAN F., Bethany Ch., Chicago, Ill., after a pastorate of four years, to spend a year in study and travel in Germany and the Holy Land.  
 HILL, EBEN L., professorship of Greek Lit. and New Testament Exegesis in Kansas City Theol. Sem., after five years' service.  
 PRIOR, ARTHUR E., Wingham, Can.  
 ZELLARS, EDWIN G., Mayville, N. D.

## Churches Organized and Recognized

BONSTEEL, S. D., 18 July, 8 members.  
 DENVER, COLO., Ohio Ave. Ch., 20 July, 19 members.  
 EDMORE, N. D., 20 July.  
 NEWMAN LAKE, WASH., 8 June, 15 members.  
 SEAFOOTH, MINN., rec. 22 July, 7 members. Rev. Wm. R. McClane is supplying this charge together with Belview.  
 TOPSFIELD, Me., which, because of weakness had been dropped from the state roll of churches, received accessions Aug. 3 and was restored to the list.  
 WAITE, ME., 29 July, to be known as Waite and Talmadge Ch.

## Dedications

GEORGETOWN, CT. A stone memorial church, the gift of Hon. Edwin Gilbert, June 22. Sermon, Rev. C. A. Northrop, a former pastor; other parts,

Rev. Messrs. A. W. Gerrie, G. D. Egbert and E. S. Sanborn, pastor in charge.

## Material Improvements

CHICAGO, ILL., West Pullman, church parlors refurbished, auditorium relighted with gas and hymnals purchased.  
 GRASS VALLEY, CAL., has improved its building and purchased a new carpet.  
 KANSAS CITY, MO., Prospect Ave. has secured and partly paid for a new church building lot. Tabernacle has improved its audience-room.  
 LITTLE COMPTON, R. I., land purchased on which 20 sheds will be built.  
 MIDDLETON, N. Y., First Ch. recently bought individual communion set and put electric lights into auditorium.  
 WEST BOYLSTON, MASS., contracts are let for erection of new church, time limit being Jan. 1, 1903.

## Supplies

BROWN, CLARENCE T., First Ch., Salt Lake City, Utah, at First Ch., Oakland, Cal.

## Personals

BARSTOW, JOHN, formerly of Medford, Mass., though able to preach occasionally, declined, on account of health, invitation for stated supply at Torrington, Ct.  
 BROAD, L. PAYSON, formerly H. M. Supt. for Kansas, and his wife, Mrs. H. S. Caswell-Broad, have traveled nearly 12,000 miles the past season in the interest of home missions and of bringing small churches to self-support, their expenses having been paid by a personal friend of Mrs. Broad. They are now resting at Newfane, Vt. The churches of the far West having been visited and greatly helped last winter, Mr. and Mrs. Broad are now open to invitations from those of the East and Interior. Massachusetts and Illinois have taken the initiative.

FRANCIS, EVERETT D., Ludlow, Mass., received last week a purse of \$50 from his parishioners.  
 JOHNSON, WM., Meadville, Mo., adds to his pastoral duties those of state evangelist under H. M. S. auspices.

KANTNER, WM. C., First Ch., Salem, Ore., has received an increase in salary.

MCLEAN, JOHN K., declines to fill another year the chair of Systematic Theology in Pacific Sem., Berkeley, Cal. The instruction will be continued by lectures from Profs. G. B. Stevens of Yale, Starbuck of Stanford and G. M. Stratton.

PATCHELL, WM. T., First Ch., Pueblo, Colo., supplies, Aug. 10-24, at Wakefield, Piedmont Ch., Worcester and Highland Ch., Roxbury, Mass.

SALLMON, WM. H., newly elected president of Carleton College, Northfield, Minn., and PROF. O. H. RICHARDSON, of Yale, spend a part of August bicycling in Bermuda.

SMITH, HENRY, sexton for thirty years of First Ch., Mansfield, O., at a recent church prayer meeting was presented with a purse of \$75. During these years of faithful service he has missed but two Sundays and now is to take a vacation trip to the Pacific coast.

WILSON, JOHN R., York, Me., received from the Pascataqua, N. H., Association, \$67 as a token of sympathy in his recent loss by fire. Many other friends have generously come to his aid.

## Bequests

BAKER, CYRUS, Newark, N. J., to the First Ch., \$10,000.

HARDY, ELIZABETH A., Groveland, Mass., to the church, \$2,000, and to the Ladies' Aid Society, \$400, of which the interest alone is to be used.

## Losses

ROMEO, MICH., a severe windstorm damaged the church roof and organ. Loss is estimated at \$3,000.

ST. PAUL, MINN., Atlantic Ch., was damaged by a recent fire to the extent of \$2,500.

## New or Unusual Features

BURLINGTON, IO., has incorporated in its Sunday afternoon vesper service a litany, adapted from the Episcopal ritual.

BURLINGTON, VT., First holds open-air services on the lawn Sunday evenings, the sermon being preceded by an orchestral sacred concert.

HARTFORD, CT., *Rocky Hill* lately observed Old People's Sunday with a sermon by the pastor and an address by Rev. A. C. Adams, now 87 years old, who formerly supplied the pulpit of this ancient church. This body of less than 100 persons includes one member who is 94, six persons 80, fifteen past 70, and twenty-five over 60 years old.

NEWBURY, BRADFORD and FAIRLEE VT., with OXFORD, N. H., recently gathered their choirs at an inn in Fairlee, where, after supper, the rest of the evening was spent in chorus singing. The occasion was so much enjoyed that it was voted to hold similar gatherings at intervals through the year.

### A Way to Federate

BY MRS. H. S. CASWELL-BROAD

In an Idaho frontier town Presbyterians and Methodists each had a church, both badly run down. A ruling elder in the Presbyterian church was working one day on his farm, when it occurred to him that it was a shame for the few people there to worship God in two miserable shanties. Impressed with this idea, he put his team into the barn and went into the house to talk the matter over with his wife. He said, "These two churches ought to be made into one, and I believe I can do it."

"No," said she, "you cannot unite them. One is a straight Methodist and the other a straight Presbyterian."

Undismayed, however, he talked with the leading workers in each church. Of course the Presbyterians wanted the union church to become Presbyterian, and the Methodists pleaded hard for their polity. After some discussion he told them that he thought they could more easily unite in a Congregational church than in any other. As there were no Congregationalists there nobody could crow. The people of both churches entered into this plan with enthusiasm and urged him to carry out his idea.

Next day he drove fifty miles to Boise to ask the Home Missionary superintendent to come and organize them into a Congregational church. Superintendent Wright said it was not his business to make Congregationalists out of Presbyterians and Methodists, but if they were really in earnest he would go and help. Twenty-three people came together to be organized into a Congregational church. The superintendent said he never saw people happier than these were when they had consented to unite. They took hold of hands while the Manual of Congregationalism was read. Tears of joy filled their eyes. One Methodist brother, whose wife was a Scotch Presbyterian, both born and bred in these faiths, was greatly affected.

"My wife and I are together now in the same church for the first time!" he exclaimed. "I don't know exactly how it's come about, but 'praise the Lord!' I thought," continued he, "when I was in another town, that I would like to see how Congregationalists did things, so I got into one of their prayer meetings. They had a warm time—warm enough for a Methodist meeting. I didn't expect this among Congregationalists."

No church in Idaho today has better prospects than this Methodist-Presbyterian-Congregational church.

### An Estimate of President Roosevelt

The ambassador of the United States to Germany, Hon. Andrew D. White, delivered an address last Fourth of July at Leipzig, from which we take the following just estimate of the President, as printed in the *New York Independent*:

President Roosevelt, indeed, believes in developing our manufactures and commerce, and his energy and quickness of thought will be steadily devoted to that end. But he will do more than that. While he is glad to see our ships bearing rich freights to all parts of the earth and bringing back the best fruits of foreign production, there are other fruits which are, to him, far more desirable, other cargoes far more precious. It is certain that, in his heart, he would be more proud of sending out to the world tidings of justice done and effective aid rendered to the little Republic of Cuba than myriads of shiploads of sugar. It is certain that he would rather export to the Philip-

pine Islands men who shall prove to the world their ability to solve our great problems thereby by bringing in the gradual development of better laws and better civilization than to send out to them a fleet full of "Yankee notions." It is certain that he would rather exhibit to the world an example of energy and skill in building the great canal from the Atlantic to the Pacific than to see our commercial profits increased by millions. It is certain that he would feel more proud to see our country send out to the world new discoveries in science, new masterpieces in literature, new inspirations in philosophy than any material product possible.

It is not, believe me, the act of a wise man to say, "I will live." Tomorrow's life is too late; live today.—*Martial*.

### A Prize for Prayer Meeting Topics

For nearly fifteen years The Congregationalist has put out every autumn, through its annual Handbook, a set of prayer meeting topics which have become a staple feature in the life of hundreds of churches over the country. It has been our desire to make these topics as helpful and practical as possible, and every year an increased effort has been made to vary and strengthen the list. But we realize that the problem is not an easy one, and the different lists from year to year may not have been even approximately ideal.

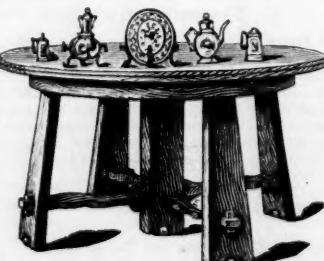
With a view to making the list which we shall print in our 1903 Handbook the best ever issued, we offer a prize of \$25 for the largest number of topics which we shall see fit to incorporate into our list. This competition will close September 15. It will be in order to submit any set of topics now or heretofore in use, but we shall be glad if a number of pastors over the land will seriously consider the preparation of fifty-two topics that shall be universally serviceable. We do not require sub-topics such as now appear in our Handbook. One or more Biblical references are required. While we may not print any single list exactly as it is sent us, we shall take the liberty of using any topics submitted, and for the largest number of topics accepted from any one source we will pay \$25. In awarding the prize only the first fifty-two subjects in any list will be considered, though any contributor may send us two or more separate lists. Address Prayer Meeting Topics, The Congregationalist.

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### A Methodist Proclamation of Freedom

At the Wesleyan Methodist Conference recently held in Manchester, Eng., Bishop J. H. Vincent represented the Methodist Episcopal Church as a fraternal delegate. He delivered an able address setting forth the conditions of Methodism in the United States, in which are these words concerning the attitude and movement of a class of teachers like Professor Mitchell of Boston University and Professor Terry of the Garrett Biblical Institute:

There are among us in America men who think the latest thought; who regard theology and Biblical criticism as progressive, on their human and scientific side—as all human science must be. They ask concerning inspiration the meaning, the methods, the mediums, and the measure of it. They ask how far, with his passion for and habit of literary creation, man has been used by the divine Spirit in the production of that marvel of marvels, the Hebrew and Christian Scriptures. These thinkers do not wish to be "behind the times," and they remember that all misconceptions, all only half sustained hypotheses, however plausible, are most likely to be behind the times, at the time of the largest discovery and the final adjustment. Therefore they take time, and they take all time into the account; and therefore they think and—think! These men are, for the most part, silent in public because not at the end of their thinking.

Of course, such men, being thinkers, discriminate between the pulpit and the press, the pulpit and the arena of legitimate theological discussion. These same silent men elsewhere handle with courageous candor subjects demanding investigation; and their silence in the pulpit is only a proof of their courage and wisdom, and these same men are courageous enough to demand absolute freedom as thinkers, and they are wise enough and patient enough and brave enough to make sure of securing it. And it will be a sad day for our Methodism in the United States when such liberty is not defended and guaranteed by the men of piety and scholarship who are the recognized representatives of Methodism before the world. And when "new light" is "breaking from the Word" such men will not be found trying to quench its radiance and obscure the glory of God's revelation in the larger world of his providential opportunity.

### Why Religious in College

President Thwing of Western Reserve University, in an admirable article in the *Saturday Evening Post* on If I Were a College Student, closes with a statement why college men should be religious as well as moral, and he puts it freshly:

It is pretty hard work to be moral when one is only moral; it is hard enough to be moral when one is religious, but it is much less hard than when one is simply moral. It is so thoroughly worth while to be moral that it is well to be religious. But religion, too, in and of itself puts one into relation with the Supreme Being. This relation is the highest which the college or any other men hold. The college man or any other man who declines to enter into the highest relation which he can enter is, of course, nothing less than a fool. One misses in the culture of the college the noblest elements if he leaves out religion. Religion gives a sky to the student's world. It unites and correlates. It gives inspiration and a spirit of hopefulness. It enlarges, broadens and deepens. It does for the ordinary man what poetry does for the imaginative soul. It is not so much an act as a mood. It does not *do*; it *is*. The student who is nobly religious is, other things being equal, the finest beneficiary and the finest benefactor of the college.

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## Prohibition Not a Dead Letter in New Hampshire

The enforcement of the prohibitory law is not a dead letter, as saloon keepers in various parts of the state have learned to their discomfiture of late, notably in Dover. The surface stir immediately incident upon Judge Peaslee's decision may have subsided, but the Anti Saloon League in purpose and endeavor is no less strenuous and determined for the rigid enforcement of law. Handicapped by many obstacles, its work is a veritable climbing of the Hill Difficulty, but there is no faltering under the bluster of the opposition. Its representatives are not ubiquitous nor omniscient, and lawbreakers are fruitful in devices to evade detection and not over-scrupulous as to methods.

Some people affirm that as much liquor is used as ever, but police records, so far as known, do not substantiate the fact. Some advocate the repeal of the law because it is so often broken. Others, including highly respected citizens, are strongly in favor of a high license law for cities and the larger towns, and local option for the smaller. Evidently a leaven is working in that direction, and doubtless a bill will be introduced in the coming session of the legislature for local option or a referendum. Something of the kind has been brought before it at every session since the prohibitory law was put upon the statute-book, but as yet it has always failed.

The latest agitation has been over a reported interview with Hon. F. S. Streeter, a well-known lawyer of Concord, published in the *Union*, in which he made statements in regard to the working of the prohibitory law which called forth a reply from Rev. J. H. Robbins, superintendent of the Anti-Saloon League, claiming that they were "false to fact." This brought out rejoinder from the legal gentleman, now in Europe, calling upon Mr. Robbins and his coadjutors, among other things, to enforce the law upon all the summer hotels and public resorts, as an evidence of impartial action. The outcome remains to be seen.

C.

## Christian News from Everywhere

The era of public libraries is dawning in Japan. A Mr. Ohashi, proprietor of a well-known publishing house that for years has done much to foster a taste for reading, has

### SWEET BREATH When Coffee Is Left Off

A test was made to find if just the leaving off of coffee alone would produce an equal condition of health as when coffee is left off and Postum Food Coffee used in its place.

A man from Clinton, Wis., made the experiment. He says: "About a year ago I left off drinking coffee and tea and began to use Postum. For several years previous my system had been in wretched condition. I always had a thickly furred, bilious tongue and foul breath, often accompanied with severe headaches. I was troubled all the time with chronic constipation, so that I was morose in disposition and almost discouraged."

At the end of the first week after making the change from coffee to Postum I witnessed a marvelous change in myself. My once coated tongue cleared off, my appetite increased, breath became sweet and the headaches ceased entirely. One thing I wish to state emphatically, you have in Postum a virgin remedy for constipation, for certainly had about the worst case ever known among mortals and I am completely cured of it. I feel in every way like a new person.

During the last summer I concluded that I would experiment to see if the Postum kept me in good shape or whether I had gotten well from just leaving off coffee. So I quit Postum for quite a time and drank cocoanut water. I found out before two weeks were past that something was wrong and I began to get constive as of old. It was evident the liver was not working properly, so I became convinced it was not the avoidance of coffee alone that cured me, but the great value came from the regular use of Postum."

just opened a splendid public library in Tōkyō. The building is of brick, "three stories high, and furnished with reading rooms for both men and women, a memorial hall, dining room, periodical-room, etc. There are now 20,000 Oriental books, 2,000 foreign, 3,500 Japanese periodicals and 500 foreign journals. Admittance is three sen" (a cent and a half). On the opening day hundreds of applicants were unable to gain admission.

Rev. Dr. Joseph Parker is slowly recovering his strength. Rev. John G. Paton, aged seventy-six, has so far recovered his health as to venture forth again to the islands in the Pacific, where his apostolic record has been superb. He had a touching welcome from the native Christians.

Rev. Dr. Reuben Thomas of Harvard Church, Brookline, is preaching at City Temple, London, during August.

Pres. Charles Cuthbert Hall of Union Seminary, *en route* to India, is preaching in some of the English churches this summer, and is being handsomely praised by the religious press.

The Carew Lectures at Hartford Seminary next year will be given by Hilprecht, the great German Assyriologist.

The death of Prof. Benjamin Osgood True, professor of church history in Rochester Theological Seminary, removes a scholar and a Baptist pastor formerly well known in New England.

An enterprising missionary in Shwegeyin, Burma, has organized the dozen or more native pastors stationed near him into a rainy weather Bible study class. So for the rainy season, when little active work can be done, these leaders get rest and equipment for renewed effort.

## Northfield Conference of Christian Workers

The twentieth annual general conference for Christian workers now in session in East Northfield will probably exceed all such previous gatherings in size. A large number of parties in the fashion this year. There is one from Ruggles Street Baptist Church, another from Pawtucket, another from Georgia and so on. It is a significant indication of the broadness of the Northfield conference on geographical lines that so many Southern people are here this year.

As was indicated in Mr. W. R. Moody's call for the conference this year, the object of this conference is to prepare Christians for service. To this end Rev. G. Campbell Morgan is conducting a course of lectures in the minor prophets. Each prophecy is studied with regard to its historical setting, contents and present day lessons to be deduced.

The daily program is in general as follows: Mr. Morgan's lectures at nine o'clock; an eleven o'clock service; the musical institute in the afternoon at four, conducted by Professor Towner of the Moody Bible Institute of Chicago; the twilight service on Round Top and the evening meeting in the Auditorium.

Among the speakers are Dr. Pentecost, Rev. Messrs. F. B. Meyer, Henry C. Weston, D. D., A. C. Dixon, D. D., H. C. Mable, D. D., H. W. Pope, J. Whitcomb Brougher, Henry Varley, W. Ross and Stephen Bond of London. Next week the Young People's Institute, under the direction of Mr. John Willis Baer, opens.

L. L. D.

Pacific Theological Seminary has been fortunate enough to secure Rev. Dr. Henry van Dyke for a course of lectures on the Religious Teaching of the Nineteenth Century. Prof. Josiah Royce of Harvard University has been addressing the clergymen of San Francisco. The East and the West, the Pacific and the Atlantic, are bound together by such services on the part of leaders of thought.

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—Milton.

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## In and Around Boston

### Dr. Gregg Again at Park Street.

Last Sunday morning and evening Park Street Church held large audiences, assembled to listen to Rev. David Gregg, D. D., the former pastor and now at Lafayette Avenue Church, Brooklyn, N. Y. Especially stirring and helpful was the evening address on *The Evils which Beset Young Men in the City*. He based his remarks on the account of Daniel and his companions who, though among strangers and strange luxuries, "purposed not to defile themselves with the king's meat," refused to give way to appetite and to change their Jewish names, and thus were exponents of what early training will do for young men. But if they are to have Daniel's success, they must have the conscience and courage of Daniel.

In the development of self necessary to success young men must have faith in life's noble and true things, must love some pure, good woman, must expect constant and ceaseless sacrifice.

### Rev. John Kelman at Harvard Church

Rev. John Kelman of the New North Church, Edinburgh, Scotland, whose work among the students of Edinburgh University has been so conspicuously successful—recalling Henry Drummond's record—and who has been at the Northfield Conferences this year, where he has made a marked impression, preached in the Harvard Church, Brookline, last Sunday. Christ and Human Destiny was his theme, and with striking oratory power as well as insight into the deeper issues of life and man's various ways of facing destiny he developed the thought that in Christ's idea of self-sacrifice and renunciation, rather than in pessimism and despair or in self-assertion and brazen fronting of the riddle of life, is the secret of the matter to be found. Love, self-abnegating love, brings a peace and content which nothing else can give.

This sermon, and conversation with Mr. Kelman, both reveal the very high value he places upon interpretation of the message of Christ to humanity in terms of the world's great literature, classic and contemporary; and the sermon also showed a very serious conception of the need of reality in preaching.

## GRANNY DID IT

### Knew the Food That Furnished Power

A grandmother, by studying the proper selection of food, cured herself of stomach trouble and severe headaches. Later on she was able to save her little granddaughter because of her knowledge of food.

She says: "When baby was five months old she was weaned because of the severe illness of her mother. She was put on a prepared baby food but soon lost flesh and color, became hollow-eyed and listless. We changed her food several times but with no permanent benefit. At last her stomach rebelled entirely and threw up nearly everything she took. She would be wet with a cold perspiration after feeding and would cry piteously with pain. That is a dangerous condition for a small baby and in this extremity I remembered how beautifully Grape-Nuts had agreed with me, and suggested we try the food for baby.

We began very carefully with it, giving two small teaspoonsfuls at a feeding, softened with boiling water and fed in sterilized milk, warmed. The experiment was a perfect success.

She has been on the food five weeks and can now eat other food, for the change in this brief time is wonderful. She has gained over three pounds in weight, has rosy cheeks, bright eyes, and she has the appearance of a satisfied, nourished and thriving child."

The reason that Grape-Nuts will agree with adults and babies is that the starch of the cereals has been transformed into grape sugar in the process of manufacture, and when introduced into the stomach it is ready for immediate assimilation and does not tax the powers of the organs of digestion. The result is always beneficial and the food has saved thousands of lives.

Recipes for many easy hot weather dishes in each package of Grape-Nuts.

and of close grappling with facts and no blinking of them. It had the note of virility, of straight seeing and straight-speaking, along with a spiritual flavor.

Mr. Kelman sailed for home this week Wednesday, leaving behind him many friends who will await with interest his return to our shores.

### Other Preachers in Local Pulpits

Attendants at Eliot Church, Newton, were privileged to hear from Dr. H. P. Dewey of the Church of the Pilgrims, Brooklyn, a scholarly interpretation of Ezekiel's vision of the living spirit within the wheels. Negative goodness and smoothly running machinery will not insure fruitfulness. These must be supplemented by the spirit of self assertion, tempered by that of self-sacrifice. Winchester people enjoyed listening to Rev. C. R. Seymour, D. D., a former pastor, now of Bennington, Vt.

### Deacon Stearns Improving

His many friends are rejoicing in the improved health of Dea. Richard H. Stearns of the Old South Church, the efficient president of the City Missionary Society. He has been incapacitated for two months, during which he underwent a severe operation which resulted favorably. He was able to be removed to his summer home at Nantasket recently and since then has driven out daily.

### Chaplain Waldron at Leominster

For years a member of the Massachusetts legislature who resides in Leominster has tried to induce Rev. D. W. Waldron, who has been chaplain of the body for twenty four years, to preach in his home church some summer Sunday. Last Sunday the chaplain compiled and was rewarded for his journey by the presence of twelve members and ex-members of the legislature, some of whom had taken more than a Sabbath's journey in order to be present. Having sat so long under the chaplain's prayers they all seemed equally satisfied with his preaching.

## Our Waggish Contributors

### NO PASSING

At a dinner at which Ex attorney General Wayne MacVeagh and Archbishop Ryan were present, Mr. MacVeagh discussed the great convenience of railroad passes.

"I never enjoyed one," said the Archbishop.

"I shall be glad to use my influence," said Mr. MacVeagh, "to secure one for you on the Pennsylvania Road if you will secure one for me on the road in which you are interested."

The Archbishop smiled.

"You will never have occasion to use a ticket on the road in which I am interested," he answered.

### ADAGIO

The minister came home hungry late one night, after dinner was cleared away. "You'd better boil some eggs for Mr. W—, Bridget," said the mistress of the manse. "Boil them slowly four minutes." "Shure, mum," quoth the cautious Biddy, "we'll have to bide thin by the dining-room clock, thin, for the kitchen clock be's fasht!"

## A Rich Heritage

At Albany the other day, speaking with a state official, I said that to me the town had lost much since Roosevelt went away.

"Yes," he said, "we all feel it. But he left something that was not here before. Last winter for the first time I heard the question asked here, 'Is it right?' Not 'Is it expedient?' not 'Will it pay?' or 'What will happen if that duty is done?' but 'Is it duty? Is it right?' It was almost worth losing him to have that legacy left us." —Jacob Riis, in *The Cosmopolitan*.

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**THE** superintendent of a large Sunday school in Los Angeles, Cal., writes thus: "The Pilgrim Press, Gentlemen: Our committee examined 'Pilgrim Songs' and found it best suited of any to our needs, so I immediately wired for 200 copies, which have been received. We believe the book to be excellently adapted to use in large Sunday schools, prayer meetings and Christian Endeavor Societies. We have examined it carefully and find the music to be of an unusually high order."

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